THE CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVIII.

3. *Of Masters and Servants.*—In discussing this part of our subject, I must notice the existence of slavery in our country—a calamity of no ordinary kind. That it had its origin from the impositions of the mother country, in our colonial state, is unquestionable; but, alas! it was continued for some time after our national independence, in all the enormity of that guilt which the *African slave trade* involves; and in some large portions of the United States, the *domestick traffick in slaves* is still practised and cherished, in violation of every principle of religion, morals, and humanity. Any nation in which this should be permitted, might well fear the severe inflictions of the righteous Sovereign of the Universe; but there is no nation on earth in which the guilt, and consequent danger, of perpetual and hereditary slavery, are so great as in our own; because the very basis* on which we ground a claim to freedom for ourselves, would emancipate every slave in our Union, as speedily as it could be done without inflicting an additional injury on the slave himself. I feel bound, therefore, to deliver it as my decided opinion, that every slaveholder who would maintain a conscience void of offence, and do his part to avert from his country the judgments of a just God, should regard it as his first duty to every slave he possesses, to liberate him, as soon as it can be done with safety to the slave and to the society in which he lives; that he should beware of forming pleas for continuing slavery, which, on carefully examining and looking into his own heart, he may find to have no better origin and support than a regard to his own interest or inclination; but honestly and earnestly aim to rid himself of the misfortune, or the sin, of depriving a fellow creature of rights with which the God of nature has endowed him. The nation, too, that has authorized and countenanced this evil, and every individual of that nation, should be cordially willing that provision should be made by a tax, to afford an equitable indemnity to those whose property, especially if it came by inheritance, is found to consist, in whole or in

* After a single prefatory sentence, the position on which the declaration of American independence is founded, as on an axiom in morals and human rights, is the following—"We hold these truths to be self evident; that *all men are created equal*, and that they are endowed by their Creator with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness."

part, of slaves. In the mean time, where, from local circumstances, an immediate and general emancipation cannot and ought not to take place, the state of bondage should receive every alleviation of which it is capable. The prohibition to slaves of instruction in the great doctrines of Christianity, on the knowledge of which the salvation of their souls depends, is a horrible wickedness, at which the mind of every Christian must shudder. On the contrary, the utmost care and pains ought to be employed, to instruct them in the principles and to afford them the consolations of true religion; that the anticipations of future and eternal happiness, may support and cheer them under the privations and sufferings of this transitory life.

From the prevalence of slavery in our country, and the circumstance that slaveholders usually denominate their slaves *servants*, the very term hss come to be considered as opprobrious, by the free citizens of our land. In the country from which we derived our origin and our language, not only apprentices, but free persons of all descriptions, whether male or female, who perform service for hire, and take their directions from a superior, are called *servants* without the least offence. With us the appellation, when applied to freemen, is considered as degrading and offensive; and on that account ought generally to be avoided. I have retained both it and its correlative term *masters*, merely for the sake of brevity, in describing a class of persons, sustaining a relation which involves mutual duties.

Those who receive and have the charge of apprentices, whether the business to be learned be mechanical or liberal, will scarcely need to be told, that it is a primary duty to use their best endeavours, to render those who are put under their care as perfect as possible, in the branch of business or knowledge, which they are expected to learn. Any omission or defect in this particular, is a violation of contract, and may be attended by lasting injury to the learner, in future life. It is the bounden duty of all masters to restrain their apprentices, as far as may be, from all immoralities—from Sabbath breaking, profaneness, uncleanness, insolence to and abuse of others, and absence from their presence at unseasonable hours. If corporal chastisement is inflicted, as sometimes it may and ought to be, it should, as in the case of children, be administered without anger or passion, and never beyond the bounds of equity and moderation. Careful religious instruction, and the benefit of a good example, is a sacred duty due to all apprentices, from those to whom they render service and obedience. In a word, masters stand to apprentices very much in the relation of parents to children. They are, in most cases, to furnish them with suitable food, clothing, and lodging; and except in the article, of providing for them *permanent* support, and an *inheritance*, the more a master regards his apprentices as his children, the better will he perform his duty to them—He will exhibit an amiable example of Christian temper and character, and be most likely to do lasting good, to those who have been entrusted to his care.

The duty to be performed to *redemptioners*,* by those who have purchased their services for a specified time, is so entirely similar to that which is due from masters to apprentices, that nothing seems necessary to be added to the statement just made.

Towards hirelings, the duty of

* It is well known that emigrants from foreign countries to the United States, often pay for their passage by being bound to service for a limited period. Persons of this character, have with us received the general appellation of *redemptioners*—an appropriate term, but one peculiar to our country.

their employers is to exact of them no more service than was fairly stipulated for, in the previous agreement; to pay them their wages punctually; to treat them with kindness and suitable respect; to give them, as opportunity offers, good advice; and to endeavour, as far as practicable, to promote their spiritual interest.

The correlative duties of all those, of whatever description, who are in the service of others, is to be faithful and conscientious in their labour, as well in the absence as in the presence of those whom they serve; to be as careful of the property and interest of their employers as if it were their own; to treat them with all due respect and obedience; to regard their friendly counsel and be thankful for it; to obey cheerfully all their lawful commands or directions; to endeavour to please them in all things not inconsistent with the commands of God; and to endeavour to profit by the religious instruction that may be imparted, and the good example that may be set before them. The scripture is full and explicit on the mutual duties of masters and servants, and I close this particular with recommending that you consult your Bibles carefully, on the following passages of the New Testament—Ephes. vi. 5—9; Col. iii. 22—25; Tit. ii. 9, 10; 1 Pet. ii. 18, 20.

4. *Of Ministers and People.*—The detail and explanation of the duties of ministers of the gospel have filled volumes; and if any of you, my young friends, shall hereafter find it to be your duty to seek, as I hope you may, the sacred office, and at length shall become invested with it, the duties of that office will form an important part of your reading and study—The present statement must be very general and summary. It is a primary and sacred duty which every minister of the gospel owes to God, to his people, and to himself, to cultivate personal piety, and to endeavour constantly to "grow in grace"—that he may not only "save himself," but be prepared to speak to others experimentally, earnestly, and (under the divine blessing) with effect. He must diligently and constantly study the Holy Scriptures—they must be the principal subject of study; and he must regard the acquisition of every kind of knowledge that will be auxiliary to theology, as desirable and deserving of attention; and he must make all his acquisitions really auxiliary to the cause, to which he is a devoted, consecrated man—the cause of God, and the salvation of immortal souls. He must be much in prayer for direction and assistance in the performance of his sacred duties, and for the success of his labours. He must often carry the people of his charge on his heart to the throne of grace, in earnest supplications for their salvation, and travail in birth till Christ is formed in them. He must pray specially for many *individuals*, whose characters, or circumstances, or requests, call him to this important exercise. He must preach the word of life in season and out of season, plainly and faithfully, whether men will hear or whether they will forbear—not shunning to declare the whole counsel of God. By family visitations and personal addresses, he must carry the messages of salvation from house to house. He must pay a special attention to the sick and the afflicted, and to those who are awakened to a concern for their eternal interests, carefully endeavouring to guard them against resting on a false foundation, and to guide them safely to the great Shepherd and Bishop of souls. In private, as well as in publick, he must "reprove, rebuke, and exhort, with all long suffering and doctrine." He must be a peace maker. He must recommend and adorn religion, by a holy and exemplary walk and conversation. He must rule well

his own house, and endeavour to make his family exemplary. He must use hospitality, and as far as he has the means, be an example of liberality, in relieving the poor, and in patronising all pious and benevolent designs and enterprises. He must study the purity and peace of the church, by endeavouring to withstand error, to exercise discipline, and to heal dissentions. He must consider himself as set for the defence of the gospel, and be willing, so far as he is able, to defend it from the press, as well as from the pulpit. He must be punctual in attending the judicatures of the church, and when there, attend diligently and carefully to all business to be transacted; and in every concern he must act under a deep sense of his responsibility to his Master.

The duty which people owe to their minister in return, is to pray for him in their closets, in their families, and in their social prayer meetings—not merely with a formal mention, but with great sincerity and earnestness. "Brethren, pray for us," is the exhortation and command of an inspired apostle; and true and important is the trite adage, "a praying people will make a preaching minister." The people who are blessed with faithful pastors ought to see in them an ascension gift of Christ, and "to esteem them very highly in love for their work's sake." At the same time, they are to beware of idolizing and flattering them; and of supposing that their talents and labours, whatever they may be, will either convince and convert sinners, or edify believers, without the special influence of the Holy Spirit accompanying them—Paul may plant and Apollos water, "but neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." Besides praying for him, as has been recommended, the best expressions which a people can make of their esteem and affection for their minister, is to attend diligently, candidly, and heedfully on his preaching; to receive his private and seasonable admonitions with meekness and thankfulness; to defend both his character and doctrines against unjust impeachments, slanders, misrepresentations, and reproaches; to make a competent and comfortable provision for his worldly support; and to be kind and attentive to his family as well as to himself.

(*To be continued.*)

WITHERSPOON ON REGENERATION.

(*Continued from page* 180.)

The second part of this Change.

The next thing implied in a saving change is, that the soul rests in God as its chief happiness, and habitually prefers his favour to every other enjoyment. On this branch of the subject I would beg the reader to observe, not only the meaning and substance of the proposition, but the order in which it is placed. There must be first a devotedness of mind to God, and a supreme leading concern for his honour and glory. He must be, if I may so speak, again restored to his original right, his dominion and throne, while the creature is reduced to its obedience and subjection. In consequence of this, there is an unfeigned acquiescence in God, as the source of comfort, and a high esteem of his favour as better than life. This does not go before, nay, is hardly distinct or separated from a sense of duty, but is founded upon it, and grows out of it. When a holy soul has seen the infinite excellence and glory of the true God, loves him supremely, and is devoted to him entirely, he also delights in him superlatively.

Such a person is fully convinced that those, and those alone are happy, whose God is the Lord, and

that those who are afar off from him shall certainly perish. In a natural state, as the sure consequence of sin, the transgressor flies from God, with a dread and horror of his presence. But the renewed soul returns to him with desire, and feels an uneasiness and want that cannot be supplied but by the intimation of pardon, and sense of divine love. The warmth and fervour of devout affection is expressed in the strongest terms in scripture: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God, when shall I come and appear before God.* Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live, I will lift up my hands in thy name, my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips."†

It is necessary that serving and delighting in God should be joined together on a double account. Their influence on one another is reciprocal. It is not easy to distinguish a conscientious study to serve and glorify God, from a slavish obedience through fear of divine power, but by its being inseparably connected with a delight in God, as the choice of the heart, and centre of the affections. On the other hand, it is hard to distinguish cleaving to God as our portion and happiness, from an interested mercenary bargain in religion, but by its being preceded by, founded upon, nay, even resolved into, a sense of the supreme honour due to God for his infinite excellence. This reasonable service will then be attended with an unspeakable sweetness and complacency, and the all-sufficiency of God will be an unshaken security for the happiness and peace of those who put their trust in him.

We may often observe these two dispositions jointly exerting themselves, and mutually strengthening one another, in the language and exercises of the saints in scripture. With what fervour of spirit, and with what inimitable force and beauty of style, do we find the Psalmist David expressing himself in both views. Sometimes he makes a full surrender of himself and his all to the divine service and disposal; at other times his soul "makes her boast in God," and he exults in his happiness and security under the divine protection: "O my soul, thou hast said unto the Lord, Thou art my Lord.* The Lord is the portion of mine inheritance, and of my cup, thou maintainest my lot: the lines are fallen to me in pleasant places, yea, I have a goodly heritage."†

These two things are, indeed, often so intimately united that we are at a loss to know whether we should interpret the language of the sacred writers as a profession of duty, or an expression of delight, as in the following words: "I will sing unto the Lord as long as I live, I will sing praise unto my God while I have my being. My meditation of him shall be sweet, I will be glad in the Lord."‡ How deeply the Psalmist was penetrated with a sense of the honour and service due to God, may be particularly seen in some of those animated passages in which his enlarged heart calls upon every creature to join in the work of praise: "Bless the Lord ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word. Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord all his works, in all places of his dominion. Bless the Lord, O my soul."§

It is easy to see how this distin-

* Psal. xlii. 1, 2.
† Psal. lxiii. 3, 4, 5.

* Psal. xvi. 2.
† Psal. xvi. 5, 6.
‡ Psal. civ. 33, 34.
§ Psal. ciii. 20, 21, 22.

guishes the natural from the new-born soul; nay, it is easy to see how this distinguishes the man who is renewed in the spirit of his mind, from all others, however various their characters, however different or opposite their pursuits. The design of man's creation is expressed in the Assembly's Shorter Catechism, in a way that can scarce be altered for the better; it was that he might "glorify God, and enjoy him for ever." As he departed from his duty by sin, so also, at the same time, from his happiness. As he refused to do the will of God, so he no more sought his favour, but placed his happiness and comfort in the creature "more than the Creator, who is God blessed forever." All unrenewed persons, in one shape or another, place their supreme happiness in something that is not God. In this one circumstance they all agree, though the different forms which the world puts on to solicit their affection, the different degrees in which they prosecute it, and the different ways in which they apply or abuse it, are so very many, that it is impossible to enumerate or describe them. Though there is but one God, the idols of the nations are innumerable. There is but one way to peace, and if that is neglected, the unsatisfactory nature of all created enjoyments makes men fly from one earthly comfort to another, till they feel, by late experience, the vanity of them all. Their state is justly described by the wise man, when he says, "Lo this only have I found, that God made man upright, but they have sought out many inventions."*

It may not be improper here, just to hint at a few of the principal pursuits by which the characters of men are diversified, their hearts and cares divided, and the one thing needful forgotten and disregarded. Some there are who yield themselves up to the unrestrained indulgence of pleasure. Sensual appetite and passion carry them on with unbridled fury. The lust of the flesh, the lust of the eye, and the pride of life, possess their affections, and their prevailing desire is to gratify these appetites, as far as their situation and circumstances enable them, or the rival pursuits of others will permit them. This, which is usually the first attempt of unsanctified and ungoverned youth, is well described by the wise man, in the following strong caution against it: "Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment."* This is the path of the abandoned and heaven-daring profligate, who casts off all fear of God, who bursts asunder every bond, "who draws iniquity with cords of vanity, and sins as it were with a cart rope."

Again: There are some whose hearts are set upon present gain. Instead of making that sober and moderate use of this world and its enjoyments, which becometh mortal creatures, they look upon it as their home. Instead of considering it only as a mean to a higher end, they have it as their chief or principal view, to secure or enlarge their possession of it. These "say to the gold, Thou art my refuge, and to the fine gold, Thou art my confidence." They think their "houses will endure forever, and their dwelling places to all generations." This is often the sin of riper years: and, that the brutish folly of sinners may more eminently show itself, it is often the reproach and scandal of old age, when its absurdity is most sensible and apparent. What doth it signify how much men of this character despise the levity of youth, or hate the filthy receptacles of sensuality and lust, while their affec-

* Eccles. vii. 29.

* Eccles. xi. 9.

tions are supremely set upon the present world, while "they bless the covetous, whom the Lord abhorreth?"

It is often sufficient to raise in every serious person a mixture of compassion and indignation, to hear those with whom poverty is the only crime, openly pleading for, and boasting of their attachment to the world, or treating with a smile of contempt those who tell them, from the word of God, that it is vain. Though nothing is more frequently confirmed by experience, it is usual to consider this as only pulpit declamation, a part of our business and profession, but containing a maxim that cannot be applied to common life. Let all such be informed, whether they will hear it or not, that, however regular and abstemious they may be, as to all sensual indulgence, however diligent, eager, and successful in trade, "except they be born again, they cannot see the kingdom of God." And, that they may not deceive themselves, but know in part, at least, wherein this change consisteth, let them peruse and ponder the following passage of the apostle John: "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him."*

Once more. There are some who walk in the path of ambition. Pride and vain glory is the idol at whose shrine they bow. These, indeed, may be divided into very different classes. Pride, which may be called the master-passion of the human frame, takes in the most extensive and universal range. There is scarce any state in which it is not able to exert itself, scarce any circumstance which it is not able to convert into the means of its own gratification. All natural advantages which men enjoy over others, whether in respect of body or mind; all the additional trappings of society, viz. wealth, station, and office; all acquired advantages, intellectual or even moral, become the fuel of pride. As some endeavour by extraordinary actions to spread their fame in publick life, others, though in a narrower sphere, are under the habitual government of the same desire. While great men are taking cities, and destroying kingdoms, to get themselves a name, others of meaner rank are vying with one another in dress, furniture, and equipage, or such inferior arts as they have been able to attain. Nay, those who never did any thing that could merit praise, too often show themselves under the government of the most hateful and detested kind of ambition, by a rancorous malice and envy against such as excel or outshine them. We may go a step farther, and say, there is great reason to believe, that in some, the cultivation of their minds, long and assiduous application to study, zealous and successful endeavours to promote the publick good, ought to be ascribed to no other source, to no higher motive.

I thought I could not fall upon any way to illustrate this part of my subject, which would make it more intelligible, than to give this short view of the characters and pursuits of the men of the world; and then to observe, That the change in regeneration doth properly consist in a strong inward conviction of the vanity of worldly enjoyments of every kind; and a persuasion, that the favour and enjoyment of God is infinitely superior to them all. Whatever other differences there may be, this will be found in every child of God, from the highest to the lowest, from the richest to the poorest, from the wisest to the most ignorant; and from the oldest to the youngest. Every such one will be able to say with the Psalmist, "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou

* 1 John ii. 15.

hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell in safety."*

FOR THE CHRISTIAN ADVOCATE.

THE PENALTY OF THE DIVINE LAW.

It appears that a number of speakers and writers, claiming to be orthodox, and admitting that they have adopted the standards of the Presbyterian church, have lately denied in express terms, that Christ our Redeemer bore the penalty of the divine law, in behalf of those for whom he suffered and died. They affirm that he bore no penalty—that in no proper sense can his sufferings be denominated the penalty of the divine law, due to the sins of men.

This is a most important point in Christian Theology—we deem it *fundamental;* and although we cannot at present enter largely into the subject, we will present a short and summary statement of what appears to us to be the truth.

We wish it to be carefully observed, in the first place, that the word *penalty* is not found in the whole of the English translation of the Bible. We say this, not merely on our own recollection, but on the authority of Cruden's Concordance—He has not inserted the word in his laborious and accurate work; which he doubtless would have done, if he had found it in the sacred volume. Neither is the word *penalty* found in the Confession of Faith and Catechisms of the Presbyterian church; unless it has escaped our notice, in a close examination of these standards of our doctrine, with a view to find it there. If, therefore, the controversy be merely about the use of this word, we will give it up freely and at once; provided, but not otherwise, that our opponents will distinctly admit, that the ideas we mean to convey by this word, whenever we use it in reference to this subject, are found in the unerring oracles of revealed truth. We say, then, that by the penalty of the law of God, we mean neither more nor less than the infliction of the curse,* pronounced on all the violators of that law—This exactly, and only this, is what we mean, and, so far as we know, all mean, who are at issue with our opponents on this point. Now what saith the scripture, Gal. iii. 10th, "As many as are of the works of the law, are under the curse; for it is written cursed is every one that continueth not in all things which are written in the book of the law to do them." Can any thing be more plain than that the apostle, writing under the inspiration of the Holy Ghost, teaches us in this text that all who seek justification by the deeds of the law, that is, all who rely for acceptance with God on their own personal obedience, are under the curse; and for the plain reason, that they have not rendered that *perfect* obedience to the law, without which its curse is inevitably incurred? Here then, we repeat, is what we mean, and all that we mean, when we say that the violators of the divine law, or all impenitent sinners, are exposed to the infliction of the *penalty* or *curse* of the law—we care not which term is used—and will assuredly suffer this penalty or curse, if they remain unreconciled to God through Jesus Christ. And how is this curse, or penalty, to be escaped—How are they who become the children of God, by a vital union with Christ, delivered from it. The apostle tells us this also, in the plainest and most unequivocal terms, in close

* Psal iv. 6, 7, 8.

* "CURSE. Malediction, wishing evil to another, affliction, torment, vexation." *Johnson.*

connexion with the fore-cited text—"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Any comment on this text would but obscure it. We have only to say, therefore, that it most explicitly affirms, in the full sense of what we mean by the term penalty, that Christ endured the curse of the law of God for all his people—He redeemed them, by being made a curse for them.

In view, then, of the quoted passages, it seems to be incapable of a plausible denial, that if impenitent sinners will suffer the penalty of the law, Christ also suffered it in behalf of his people; for the apostle expressly declares that he bore for them what the self righteous must bear for themselves. If, consequently, it be proper to say that the self righteous are doomed to suffer the penalty of God's violated law, it is also proper to say that Christ suffered it, for those whom he redeemed. But so far as we know, our opponents do not object to the propriety of saying that impenitent sinners will suffer the penalty of the violated law of God; why then, we ask, do they object to saying that Christ suffered it? We could *multiply* texts, of the same import with those we have quoted; but we choose to confine our remarks to these, to prevent confusion in the minds of any of our readers.

Let us now examine for a moment, what is the *common authorized* meaning, or import, of the English word *penalty*. Johnson defines it—"Punishment, censure, judicial infliction, forfeiture on non performance." Now, not one of these explanatory terms or phrases implies, or intimates, that precisely the same *punishment*, both in kind and measure, which is threatened in a law, must be inflicted when its penalty is exacted. Yet it is believed that the whole strength of our opponents' cause lies in this very point—They inflexibly persist in attaching this meaning, and this only, to the word *penalty*. They say, that *moral guilt* and *eternal punishment*, were a part of the penalty of the violated law of God, and that Christ endured neither of these. We grant it fully; and yet we insist that what he endured was *penalty*, and the penalty of the violated law of God. Moral guilt of his own he had none, and to be a Redeemer could have none. But we say, that being a guiltless substitute for guilty men, he, for their sakes, endured "punishment, censure, judicial infliction, forfeiture on non performance," —non performance by those for whom he became a surety. He therefore endured every one thing (consistent with his character as a Redeemer) which the best expositor of the English language specifies, as embraced in the meaning of the word *penalty*—Surely, then, we do not use this term improperly, when we apply it to the sufferings of Christ.

It seems to be forgotten by our opponents, that even in human transactions, it is not essential to a penalty, that it be paid, so to speak, *in kind*. A forfeiture, or penalty, of a thousand dollars, for example, may be paid in gold, or in any legal coin or currency of a country; and with the consent of the party to whom the penalty is due, it may be paid in a hundred different forms, in which *a full equivalent* may be rendered; and if such an *equivalent* is rendered, it may be truly affirmed that the penalty has been fully discharged. The claimant of a forfeiture, in consenting to take a full equivalent, does nothing more than every reasonable and benignant being will always do, when a forfeiting party may be benefited by it*—Doing this, he may still be said

* It is well known that a great master of human nature had it for his object, in one of his pieces, to exhibit the portrait of an unreasonable, unfeeling, and vindictive miser. To do this, he represents a

to exact the penalty even to the last iota, and thus to maintain all the claims of the strictest justice. Now this we say was done, when Christ endured the penalty of the divine law. God the Father, as the righteous Sovereign of the Universe, (we are here obliged to speak after the manner of men) consented to receive the sinless obedience, and the temporary, but protracted, intense, and, to us, inconceivable sufferings of Christ Jesus, the Mediator of the new covenant, as a full and complete payment of the penalty of the divine law, incurred by all his redeemed ones. Yea, in the foresight of the fall of man, in the ages of eternity, this method of discharging the penalty of the divine law, was ordained in the counsels of the sacred Three. It was an essential part of the great primitive plan and covenant of grace and redemption, when those were made his by promise, to whom the Redeemer, in his last intercessory prayer on earth, distinctly referred, as those whom "the Father had given him." Making a part, therefore, in the form of a penalty, in the original stipulation, the sufferings of Christ in behalf of his chosen people, may surely, with the strictest propriety, receive this appellation; or rather they can with strict propriety receive no other.

Yet, as we have already said, we will cease to litigate on this subject with our opponents, if they will fully and unequivocally admit of the vicarious nature of the work of Christ. We will have not one word of dispute with them, about penalty or atonement,* when we hear from their lips in preaching, or read in their printed discourses or essays, such language as the following—"The Lord Jesus Christ was our surety; he satisfied the justice of his Father in behalf of his people; he purchased for them not only reconciliation but an everlasting inheritance in the kingdom of heaven; by his obedience and death he did fully discharge the debt of all those who are justified, and make a proper, real, and full satisfaction to his Father's justice in their behalf; his obedience and satisfaction was accepted in their stead. Justification is an act of God's free grace, wherein he pardoneth all our sin, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." This, our readers know, is the very language of our Confession of Faith and Catechisms, borne out, point by point, by plain passages of scripture, referred to at the bottom of each page. Nor is what we have quoted more than a little of what might be cited, of precisely the same import. The ideas contained in this language, are intermingled with a lage part of the standards of doctrine of the Presbyterian church. They are not mere appendages, or subordinate parts of the system. On the contrary, they are the very bones and sinews, which give form, character, and consistency to the system as such. Do our opponents then adopt these ideas? Some of them will say in terms they do not; and many who do not say so in words, are never found to introduce them into their discourses. Is it any viola-

Jew, by the name of Shylock, as inflexibly persisting in his demand of *exactly a pound of flesh*—to be cut from the body of a wretched debtor, who had heedlessly made this the *penalty* of a bond which he had given to the Jew, and which penalty he had incurred. He was offered the payment of his bond, and more than an equivalent for any damage or loss sustained; but he rigorously insisted on having *a pound of flesh*—this was *the penalty*, and he would take nothing else. Was he right? Did he act like a reasonable and benignant being?

* The word *atonement* is not found, any more than *penalty*, in our Confession of Faith and Catechisms—It is found in the Directory for worship. Nor is this word found more than once, in the New Testament, and then it is a mistranslation of the original word καταλλαγη, elsewhere rightly rendered *reconciliation*.

tion of charity then to believe, that the real reason why they object to the application of the word penalty to the sufferings of Christ is, that they reject altogether the doctrines both of substitution and imputation? Nay, do not some of them tell us as much, without any disguise? How, then, it may be asked, can they think or say, that they "sincerely receive and adopt, the Confession of Faith of this church, as containing the system of doctrine taught in the holy scriptures?" To make out a satisfactory answer to this inquiry, is a task to which we are glad *we* are not called. Let those look to it whom it concerns. We shall only declare, that it would not satisfy our conscience to say, that after rejecting the doctrines of imputation and substitution altogether, we may still hold that *what is left* in the Confession of Faith, is the system of doctrine taught in the holy scriptures. If a large part of the Confession of Faith is anti-scriptural, the Confession, and the scriptures, we think, do not contain the same system.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 188.)

Saturday, July 12th.—I left Bristol very early this morning for Southampton, taking this as my nearest way to Brighton, the port from which I expect to embark, with my friend Dr. Gardner, for France. I noticed in the streets of Bristol, at this early hour, a number of little tables, at which tea and coffee, and bread and butter, are sold to the passers by; and whoever wishes for breakfast, and travels in the early stages, would better secure it here; for he can get it no where else, as I was sorry to find.

Nothing can be more agreeable than an early morning ride in the country, at this delightful season of the year. All things appear fresh and unsullied—the air itself seems peculiarly invigorating and elastic. To the naturalist, the rosy morning hours are peculiarly gratifying. In America, I had frequently noticed the songs of the earliest birds; for they begin their melodies in succession. First we have the shrill pipe of the robin and the jay—then the cheerful notes of the wren and sparrow—and then the thrush and blackbird gratulate the coming day; after this, our woods and gardens become so vocal with the full choir, that it is impossible to distinguish what warbler has the priority of voice. In different countries, this succession of voices is of course different. All the birds here are strangers to me, except those with which I have become familiar since my arrival. The naturalists here say that the voices of the rook and robin are the first heard; but the poet gives the priority to the sky lark, in the following often quoted lines:—

> Up springs the lark,
> Shrill, varied and loud—the messenger of morn,
> Ere yet the shadows fly, he mounting, sings
> Amid the dawning clouds, and from their haunts
> Calls up the tuneful nations. Every copse
> Deep tangled—tree irregular, and bush
> Bending with dewy moisture, o'er the heads
> Of the quiristers that lodge within,
> Are prodigal of harmony.

I had long desired to hear the song of the sky lark, the nightingale, and the wood robin. That of the sky lark is by far the most pleasing. This morning he often started up from the road side, full of his matin song; and as he mounted aloft in the air, his voice became

fainter and fainter. I even fancied I could hear a feeble note, when he was so high as to be invisible. I have no great opinion of the nightingale, or "lone Philomela's languishing song;" it is about as pleasing as that of our night hawk, or of our whip-poor-will. The notes of the robin are plaintive and agreeable. But in my opinion, none of the English song birds can compare with our mocking bird, or thrush, or robin, or with many other of our warblers.

There is something, says Stewart in his Philosophy, "peculiarly remarkable in the adaptation of the music of birds to the human ear. It seems to give pleasure to none of the quadrupeds; nor is it even certain that the music of one species of birds gives pleasure to another; for they are as apt to imitate sounds which are harsh and disagreeable, as the most exquisite tones of music." It is a curious fact, that singing birds are commonly found near the habitations of men. In the deserts of land or ocean they are never seen—the little petrel which I noticed when crossing the Atlantick had scarcely any note; and the piercing scream of the gull, seems given it only that it may be heard by its companions, amidst the roaring of the waves.

But I must pursue my ride to Southampton. The road was not exactly the same as the one I travelled when coming to Bristol; and I was surprised, when passing over some of the same ground, to find how different the prospects and the scenery appeared when viewed in opposite directions—for the most part, the country was as new as if I had not seen it before. I regretted very much that we passed Stonehenge at some miles distant. One object in revisiting Southampton was, that I might pass the Sabbath there, and hear again the Rev. Mr. Atkens. Had I staid at Bath, however, I should probably have heard the great Robert Hall. I was desirous, also, of being in Brighton one day before I left England—and Tuesday was the time appointed with Dr. Gardner.

We arrived at Southampton early in the afternoon. This town I think much more agreeable to a stranger than any I have visited—its locality near the water's edge—its wide streets and neat houses, some of which very much resemble those of Philadelphia, all induce me to prefer it. There is also a bustle and animation about the streets, without much noise, that renders it pleasant.

The hotel at which I staid was in *High Street*, a favourite name in England for their finest streets. Its extensive halls and numerous apartments were filled with paintings, some of which were very tolerable specimens of art; and from the front windows I had an opportunity of seeing the gay and well dressed crowd, passing to and fro. The old bar gate, which I mentioned on my former visit here, separates the new town from the old. On the sides of its principal arch there are huge brass beasts in a sitting posture, intended to represent lions. They have a curious effect. I wonder they did not frighten our horses as we drove past them, though there is no danger of mistaking them for the king of beasts. Southampton is one of the most frequented places in the south of England, for bathing. As I wandered along the shore, I was repeatedly solicited by the numerous boatmen to visit the ruins of Netley Abbey, which are by water about four miles distant, and which I had a glimpse of, when coming from the Isle of Wight. I fully intended to examine this romantick spot, but I put off the excursion till it was too late.

Sunday, July 13th.—I passed this Sabbath perhaps more to my own liking, than any since I left America. As I wandered about but little, I have but little to re-

cord. I fortunately heard Mr. Atkens both in the morning and afternoon; and upon the whole, my favourable impressions have been deepened. I wish he might be induced to go to America.

Monday, July 14th.—This morning I took the stage for Brighton. The roads and the country are very much the same in appearance, as those I have already mentioned. The population along the route, I thought rather more sparse than usual. At Chichester, a neat and pretty large town, I saw a fine old cathedral, with a handsome spire about 300 feet high. The church and steeple are something like those at Salisbury, though not on so large a scale. Near the church, there is a high, square, insulated building, called the bell tower, having turrets at its upper angles—it contains the bells of the cathedral. The poet Collins was a native of this place, and there is a fine monument to his memory in the cathedral. Johnson, you recollect, *delighted* to converse with Collins; he tells us, that when he paid him a visit, after his return from the continent, he found that Collins had travelled with no other book than an English Testament, such as children carry to school. When Johnson took it into his hand, out of curiosity to see what companion a man of letters had chosen, Collins replied, "I have but one book, but that is the best." This anecdote you told me when a boy, and I always remember it when I think of Collins. Not far from the cathedral, there is a grand piece of ancient work called the Cross; it is thought to be the most beautiful thing of the kind in England—it certainly far exceeds the one I saw at Salisbury. It is an octagonal kind of pavilion, formed of eight arches—its ornaments, which are numerous, are elegantly wrought in stone—but nothing like a cross can be seen about it.

Our next stage was to Arundel, through a country rich in wood, and full of the splendid mansions of the great. Among the most remarkable is Goodwood, the seat of the Duke of Richmond—Slindon House, belonging to the Earl of Newburgh—and Dale Park. A very intelligent and communicative gentleman sat with me on the coach box—pointed out every thing worthy of notice; and during a heavy, but passing shower of rain, he wrapped me up with himself in his large travelling cloak. Where, in America, would a stranger have met with such kindness?

Arundel lies at the foot of a hill, not far from the influx of the river Arun into the sea. On the top of the hill, close to the inn at which we stopped, is the famous old, extensive, and magnificent castle of the Earl of Arundel, Duke of Norfolk. My companion told me that whoever owned this castle, took the title of Earl of Arundel, as a matter of right—a privilege possessed by few estates, if by any other, in England. This grand gothic edifice is exceedingly striking. Battlements run all round the edge of the building and its walls, over which the ivy creeps in every direction. As *the family* are now here, there was no admittance for strangers into the castle.

After passing Worthing, a bathing place, which has risen, within a few years, from a miserable fishing village, to a neat and agreeable town, we arrived at Brighton.

The entrance into Brighton along the sea shore, is very commanding. The houses seem all palaces, ornamented with rich columns, and beautiful stucco work. I requested the coachman to set me down at the most fashionable and frequented hotel in the place; as it was there I had appointed to meet my friend Dr. Gardner. Such a choice as this, however, it was impossible to make, from the number and elegance of the houses. My companion therefore advised me to stop

at a large inn near the ocean, and not far from the grand chain pier, at which the steam packet for Dieppe starts. After dinner, which was very handsomely served, I set off on my usual tour of observation through the town. The first thing that struck me was the king's palace, called the pavilion. Of all the ridiculous and extravagant efforts of architecture, this surely is the chief; it looks more like an eastern mosque or Indian temple, than the palace of a Christian man. I shall not attempt a description; but you may form some idea of it, by supposing five or six huge pumpkins, set on a long flat roofed house—the said pumpkins being set round, with a number of vinegar cruets and pepper boxes. Behind this affair there rises an immense glass cupola, in the form of a Moorish dome, beneath which I understand his majesty rides on horseback, without taking the vulgar benefit of fresh air at the same time. Besides a number of splendid mansions, there are fine buildings, in the form of crescents and hollow squares, as at Bath—the collection of houses called Kemptown, I admired very much. On the whole, Brighton is the most showy and magnificent town that I have seen; though its popularity, it is said, begins to decline, since the king has commenced repairing Windsor Castle. I ascended a hill, at the foot of which, the principal part of the town lies along the beach—and enjoyed a fine prospect of the sea, and the vessels under full sail moving on it. There is a place of entertainment here called Wellington Lodge, where you may rest, at a small expense, from your fatigue. Streets and open squares are here called *Steynes;* thus we have the New Steyne, the North Steyne, and some others. On one side of a Steyne, near the pavilion, I stepped this evening into a large well lighted hall, where a crowd of ladies and gentlemen were collected, to play a curious kind of game at hazard. You pay so much for a chance—and if you win, you must purchase the amount of your prize, the next day, in articles of ornament or use, which are for sale at the establishment. After making extensive and fruitless inquiries for my friend Dr. G., whom I anxiously expected in the London coaches, a great number of which arrive here daily, I retired to my room.

Tuesday, July 15th.—This morning the wind is blustering; and it is feared, from the roughness of the sea, that the steam packet from Dieppe will not be able to come to at the pier, should she arrive. The chain pier from which the packets start, is an ingenious, neat, and apparently durable work. It is about 1134 feet long, and is a great convenience in landing and embarking—before its construction this could only be done in boats. After the arrival of the morning stages, I made another unsuccessful search for my friend Dr. G.; and I felt convinced, from my trials, that we might be here for a week without meeting each other—my only hope was to find him at the steam boat when she arrived.

In traversing the streets this morning, I noticed a number of little cars drawn by donkies, in which the ladies go a shopping, and pay other visits. The publick walk called the marine parade, formed by the intervening space between the houses and the sea beach, is very interesting. In the balconies of the houses, there were a number of persons looking through spy glasses for the arrival of the steam packet. The sea hourly became rougher, and the waves rushed with such violence against the shore, that we were informed that the packet was obliged to put in at New Haven, a harbour about nine miles distant. I set off, therefore, in company with three

or four gentlemen for that place, to embark, expecting to find Dr. G. there, as I was informed that a number of coaches had already left Brighton for the steam boat. One of my travelling companions was an English gentleman, who spoke French very fluently; he had frequently been in Paris, and was now going there with a young nephew, just from one of the universities. He appeared a good deal interested in the United States, and kindly offered to be my guide, and to afford me any assistance in his power. Our ride to New Haven was over a very uninteresting country. We arrived some time before the packet started. Dr. G. was not here—the town was not worth looking at—the weather was unpleasant—the time crept heavily away—I tried to amuse myself with *eating*, but I had no appetite. After much fidgeting, I went on board the packet—resolutely seated myself on the deck, and determined to wait, with all possible patience, the time when she was to quit the harbour.

My rambles through England have now terminated; and with how much pleasure and profit to myself, I cannot as yet determine—the rapid succession of objects which I have seen, and of ideas which have darted through my mind, seem to have effaced each other. I cannot say with the old Roman hero, veni, vidi, vici—but, I came, I saw, and have forgotten. These musings were interrupted by the loud whizzing of the steam pipe, and other noisy preparations to get under way. We soon cleared the narrow muddy harbour. A fresh wind sprung up, and the shores of Albion were quickly lost in the distance.

Our passage across the channel was exceedingly rough and unpleasant. All the passengers except myself and two others were terribly sea-sick. It is amazing how utterly the dignity and mock importance of human nature vanishes, before the nausea produced by the waves. One of our passengers was a young dandy nobleman, with a splendid barouche—he spluttered, strutted, and vapoured most prodigiously on shore before we embarked; and when we first got under way, he manfully resisted, or slightly relieved, the treachery of his stomach—but it was all to no purpose—poor human nature was not thus to be mastered, and he dropped at last prostrate, and like a sick girl, cried,

"Give me some drink, Titinius."

About two o'clock in the morning we entered the harbour of Dieppe in thick darkness, and in a heavy storm of rain. Though nothing could be seen, the noisy jabbering of the French sailors, convinced me I was among a different people from those I had been accustomed to hear. A broad plank was laid from the packet to the wharf, and a black-whiskered, grim-visaged man, with a lantern in his hand, looked by its light into our faces, and then demanded our passports as we passed him. The first person I recognised on the wharf was the young nobleman. He was in ecstasies; when he saw me he cried out, "Ah, ha! we are landed safe, however. That rascally captain ought to be hanged, for bringing us over in such a rough sea. I thought I should have committed suicide in my agony." We were now joined by the English gentleman and his nephew, who came with me from Brighton, and we all went to a hotel near by. After a substantial supper, at which we told of our perils and "hair breadth 'scapes," we were conducted by a nice French damsel, with a black silk apron, having huge pockets in front, to separate chambers.

Wednesday, July 16th.—My first day in France broke upon me in splendour. On looking round my chamber, I was a good deal struck with the novelty of its appearance.

The walls were smoked and bare, except a few festoons of rich cobwebs—the curtains shabby, and the floors of dark oak, without a carpet. The fire place was deep, high, and wide—the windows were loose, opened like folding doors, and had an unsightly iron apparatus to fasten them, which required some mechanical skill to adjust. The lock, latch, and hinges of the door, indicated none of the genius of Sheffield or Birmingham—there was enough iron about them to make a cannon.

Last night, or rather this morning, when the steamer came too at the pier, after our passports were taken from us, we were all conducted to a mean looking office, where we were examined, to ascertain if we had any contraband articles about us. The police officer only touched my cloak, which was wrapped about me on account of the rain, and said, "vous n'avez pas rien"—to which I answered, "non," and so I escaped—our trunks, however, were left in their possession. While employed in exploring my apartment, which I have described above, one of the waiters of the hotel knocked at my door, and requested the key of my trunk for the officer of police, and in a few minutes my baggage was brought to my room, so that I had not the smallest trouble with the custom house, of which so many complain. Before breakfast, I looked about the town a little, and went to the commissary of police for my passport. He gave me a new one, good as far as Paris, and told me I would there receive my old one.

In wandering about I seemed as if in another kind of world—the buildings, the inhabitants, the manners, and the way of doing things, were all new. I was particularly struck with the dress and looks of the women, who far exceeded in number the men. They wear for the most part, caps more than a foot and a half high, with plaited crowns and lappets hanging over the shoulders—tight and long waisted jackets of different colours, like those in Dutch pictures, and as many short petticoats as would enrich a belle, in the days of Wouter Van Twiller, of Knickerbocker memory—as a base to all this, they have huge wooden shoes, called sabots. Their complexions are sunburnt, looking more like peasants than town's people. They were engaged in all sorts of employments; some were driving little jackasses, not much higher than their caps, with panniers filled with faggots, or vegetables, or carrying two buckets of milk, one on each side. Others were saddled themselves, with a tall basket on their backs, in which was bread, or fruit, or fish for sale. The dress of the men is not very peculiar. As I stood at the corner of a market place, amusing myself with the gesticulations, chattering, and laughing of a group of old women, whose skins were as "tough, yellow, and wrinkled," as that of a tortoise, my companion at supper, the young English nobleman, passed by in his barouche. He nodded, and said he was for Paris. Of all things in the world, his equipage was the most ridiculous—it was a complete caricature. Figure to yourself a splendid English carriage, with a servant in livery sitting in the *rumble*—this drawn soberly along by five raw boned post horses, of different sizes and colours, three abreast and two behind them, with drooping necks, and long tails tied up in a bunch, and all sorrily harnessed with high wooden collars, old ropes, bits of chain, and strips of knotted leather—then mount on one of the wheel horses a postilion, with large wooden boots, a red jacket, a dirty blue coatee with gold lace, a glazed hat, and a long whip, which he flourishes and cracks about in a most wonderful manner, and you may form some

idea of *the thing*. This is called riding *in style*, in France.

At the hotel I fell in company with a young English surgeon, who very obligingly conducted me to all the noticeable places about the town. Dieppe is thought by many to be a pleasant town. It had to me rather a disagreeable appearance. The best houses are shut up in courts and high walls, and the streets are without side walks, and very dirty. About 4 o'clock we took our seats at the publick dinner table, called here the *Table d'Hote*. There was a wonderful profusion of dishes, most of them disguised in mysterious French receipts, and odious sauces. Genuine French cooking, except the confectionary, is to me an abomination—but as a traveller, I determined to make no wry faces—swallow every thing, and ask no questions. When the company were all seated, most of the dishes were removed from the table, cut up into small pieces by the servants, and then handed in turn to each guest, who took a clean plate for almost every mouthful.

After dinner, we went to see a fine, venerable looking, gothick church, and heard vespers. The peculiar tones of an old organ, and the nasal chaunts of the monks, were not uninteresting—we saw but few worshippers, and these were scattered about the building—some kneeling in dark recesses, and others telling their beads, at the foot of some favourite saint. From the church, we took a walk beneath rows of lime trees to the pier. It is a beautiful promenade. There is here erected a great cross, with a large image of the Saviour nailed upon it. The figure also of the virgin is fastened to the cross, under his feet. We stood near it for some time, and except a single mendicant, no devotions were paid to it, or the slightest notice taken of it, by the numerous passers by. The high banks, which form the coast on this side of the channel, are precisely of the same geological formation as those at Brighton, on the opposite side, being composed of limestone or chalk, intermixed with flints. This *demonstrates*, in the most conclusive manner, to the modern geologist, that England once formed a part of the continent. There is an old castle, or fortification, on the top of the hill here, which overlooks the whole town; and there are other means of defence, such as bastions, dikes, and drawbridges.

To my great surprise and gratification, I met on the quay, my friend Dr. Brown of Kentucky, whom I parted with on the wharf, at Philadelphia. We made arrangements for meeting again in Paris. The baths at this place are fine. They are ornamented with a number of statues in stone, which would make our American females blush to look at; yet they are passed by the crowd here, without the smallest apparent notice—indeed the men and women here bathe in company, or only separated from each other by an open sheet of water.

That which strikes the stranger most upon coming into France, is the ancient aspect of every thing around him—the houses and the dresses are all equally old fashioned; and the customs and employments of the people have a primitive and picturesque appearance. Both in England and with us, all the common processes of life are performed in the house—they are made domestick and commodious; but here, the women wash their clothes in the river—roast their coffee, and cook their meals in the open air. "Human life with us is framed and set in comforts; but it wants the vivid colouring, the glowing expression," that it assumes in France. Yet may not the romantick effect produced be, in a great measure, owing to the novelty of the scene.

(*To be continued.*)

The following entertaining and instructive article, we copy from the Christian Observer of December last. Its object is to reprove a feeling which we fear, with the writer, is too often experienced, by individuals at least, in almost all denominations of Christians—the feeling of a rising wish that the Bible were not *exactly* such a book as it is. We shall let the writer speak for himself, without a single comment on the doctrinal system of the Calvinists; but we shall take the liberty of making a remark or two, on the denomination in which he is included—We are sorry that we cannot give more than about half the paper, in our present number.

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PROPOSALS FOR THE EMENDATION OF THE SCRIPTURES.

To the Editor of the Christian Observer.

It was customary in former times to convey much salutary instruction, in the way of supposed visions or dreams. To this the classical pages of Addison and Johnson, not less than those of that powerful uncultivated genius Bunyan, sufficiently testify.

Should you not object to such a mode of imparting truth by means of acknowledged fiction, which deceives no one and may edify many, you will oblige me by inseritng what follows in your publication.

H. S. C. H.

Meditating deeply on the various controversies which divide the visible church of Christ upon earth, I fell into a profound sleep, the repose of which was soon interrupted by the following dream—

I thought I was transported to the foot of a lofty hill, situated in the midst of a rich and luxuriant valley. This valley appeared to be filled with professed Christians of all denominations, who were discussing their different views, in no very low or monotonous accents. Suddenly there was seen, on the summit of the mountain, a celestial being clad in glorious robes, who, with a look of ineffable dignity and kindness, commanded silence in the assembly; and, universal attention being directed towards the heavenly messenger, he thus addressed them:

"Professed disciples of the Son of God, give ear. The great Eternal, whose I am, and whom I serve, has graciously vouchsafed to you a written revelation of his will, in which, with one consent, you all profess to believe. Whence is it, then, that thus possessing a common and acknowledged standard of supreme authority on every subject connected with salvation, there should prevail amongst you so much discord of opinion and disunion of heart. It is, I fear, too evident that most of you are in some measure dissatisfied with those inspired oracles, which have been written for your learning. Listen, then, to the proposal which I am about to make, in the name of their Divine Author. I am empowered to invite each separate body among you, candidly to declare the grounds of your dissatisfaction with what infinite wisdom has dictated, and to specify what alterations in the Sacred Book you respectively think would promote peace and general edification. You will depute one of each division to declare the sentiments of the rest, and I remain here patiently to listen to the suggestions of all."

After the surprise occasioned by this address had subsided, much mutual conference ensued, and at length the assembled multitude proceeded to obey the extraordinary summons.

The first that stood forth was a Roman Catholick bishop. Having prostrated himself with deep reverence, he began: "Illustrious saint, whosoever thou art, I willingly undertake to be the first to obey thy gracious command. The true church, however, whose bishop I am, has but little to suggest of alteration or of addition, in reference to the Sa-

cred Volume. It may well be supposed unlikely that we should be anxious to alter particular parts of a book, the whole of which we consider so unfit for the perusal of mankind in general, that our greatest zeal has been employed to keep it from their view. Had we not been thwarted in this our benevolent design, another word would now have been needless. But certain restless and heretical persons, calling themselves Protestants, have, by their pestiferous exertions, given almost universal circulation, and that nearly in every language of the world, to a book fit only for the holy eyes of the privileged priesthood. Even for the members of the true church, we do therefore now feel some solicitude. It may not then be amiss for us, as this opportunity is afforded us, to suggest some changes in the book itself, both in the way of alteration and of omission. Let there be inserted, then, we would humbly ask, a few verses so plainly declaring the infallibility of the pope, Christ's vicar upon earth, as shall in future leave no room for dispute. Let there be, we would further entreat, a few lines added to the sacred text positively commanding the adoration of departed saints, the praying for souls in purgatory, and the use of images in divine worship. With reference to the last, indeed, we have long taken the liberty of omitting that part of the second commandment which prohibits them; but we should be still more gratified by a positive injunction in their favour. There are also, allow me to add, several passages in the Holy Bible which seem almost to intimate that it was designed to be universally read, and even searched into with diligence. These we should rejoice to see entirely expunged, because there are multitudes of unlearned and unstable persons, who thus perversely understand them. I have now nearly done: my only further request is, that the description given of the man of sin by St. Paul, and the whole Book of the Revelations, be in future omitted. This will not appear unreasonable, when I state that these portions have been most provokingly exhibited by heretical expositors, and especially of late, by some obtrusive meddlers calling themselves students of prophecy, as minutely descriptive of the Church of Rome, which we know to be the only true church on earth. Assuredly, therefore, the sooner these are got rid of the better." The bishop here bowed very low, and retired.

The next person who came forward as the representative of his brethren, was a leading preacher amongst the sect of the Socinians. After a slight obeisance to the celestial messenger, he spoke as follows:—"The learned and respectable body in whose behalf I appear, desire to assure you, most worthy stranger, that they feel all due regard for that book known by the name of the Holy Scriptures. For every part of that volume indeed, they do not entertain the same respect; but nevertheless, as a whole, they would speak of it with honour. We consider it as bestowed by the great Father of the human race on his rational creatures, to guide them in the way of virtue and righteousness, to teach them how to live and how to die, and how they may attain at length their due reward in heaven. Now, if no further use were made of the book than this, we should be content to leave it as it is. But most unhappily the great majority of those who profess to receive it as Divine, deduce from it doctrines to which we, as rational creatures, can never assent. The triune nature of Jehovah, the Deity of the Son of God, and the Deity and personality of the Holy Ghost, the atonement made for sin by the vicarious and infinitely meritorious sacrifice of Christ on the cross; these, and several other doctrines connected with them, we have care-

fully brought to the test of our reason, and have pronounced them incredible and unworthy of God. Certainly then we should rejoice to see those parts of scripture removed, which seem in any manner to counteract their promulgation. These indeed are so numerous, that were we to insist on the removal of all, we fear we should too much mutilate the book. We shall be content, therefore, to have the most prominent expunged, and we shall with care explain away the remainder. To be short, then, if the first fourteen verses of St. John's Gospel were entirely taken away, and all the doctrinal parts of all the epistles were cleansed from all expressions which seem to the unwary to favour such doctrines as those we have alluded to, we should be satisfied that the rest should remain as it is; and how unspeakable would be the benefit accruing to the world!" The Socinian speaker having thus concluded his address, hastened to rejoin his companions.

The next person who advanced towards the foot of the hill was a Wesleyan minister, and, as I was told, the president of the Conference. After a humble and reverential salute of the angelick ambassador, he thus proceeded:—"I represent a numerous and pious body of Christians who glory in the salvation of the Lamb, and earnestly desire to honour his name and adorn his doctrine, through the sanctifying influences of the Holy Ghost. To the Bible, as the inspired word of God, and to the works of Mr. Wesley as founded on that word, we are most deeply attached. With respect to the former, however, although we entirely differ from the Socinian gentleman who last spoke, and desire to bring our reason to the test of revelation, and not revelation to the test of our reason; yet, most blessed stranger, I candidly confess there are *some* doctrines deduced by many good men from the scriptures, which we think are inconsistent with the goodness of God, and the safety, holiness, and happiness of his creatures. The doctrines of personal election, imputed righteousness, indwelling sin in believers, and the final perseverance of the saints, are those to which I allude. Far be it from us to desire much alteration in those sacred oracles which were all given by inspiration of God; but if a few of the strong expressions of St. Paul, in the commencement of his epistles to the Ephesians and Thessalonians, could be modified,—the latter part of the eighth chapter of his epistle to the Romans, say from the 29th verse, and the whole of the ninth chapter, could be taken away, and one verse added to the seventh chapter, to declare that he did not there speak of himself as a believer, I think we should be satisfied. Thus, we conceive, would much evil be prevented, and great good result to the church." The president bowed respectfully, and retired.

A decided disciple of the venerable Calvin, a minister among the Independents, was now seen approaching, to declare the sentiments of the body to which he belonged, on the subject in question. Respectfully bowing, he began—"I am, most holy messenger, the representative of those who, on a few points, not, we hope, essential to salvation, most entirely differ from the speaker who has just concluded his address. Those parts of the sacred volume which he has proposed to remove, we value above gold and precious stones, as the grand sources of our comfort, the chief security of our peace, and the effectual nourishers of all our holy affections and graces. We think the doctrines of original sin, of human depravity and helplessness, of the Divine sovereignty, and personal election to knowledge, faith, holiness, and eternal life in the Saviour, are indissolubly interwoven, and cannot be separated, and therefore we would earnestly implore that the passages

in question may be forever retained. To affirm, however, that we are perfectly satisfied with the sacred records as they are, would be going too far. There are, I will confess it, a very few passages which we think we should not have written; and which, as we are invited to speak out on the subject, I acknowledge we should not be unwilling to see altered. I say not this, because we cannot manage to understand them consistently with our other views, (and for fear of perplexing our hearers, we preach on them seldom), but because they do, in a measure, afford a handle to the opposers of the fundamental doctrines of grace. I need not say that we are as jealous of the necessity of good works, and of personal holiness, as the brethren to whose president we have been listening; but still, we are of opinion that there are some exhortations to sinners, in the Divine records, which might be altered for the better, and some expressions relating to the *extent* of Christ's sacrifice, which require to be qualified. 'A propitiation for the sins of the WHOLE WORLD,' is, for instance, rather stronger language than we should have used; and the same may be said of other similar expressions, which I need not particularise, as they will readily occur. Now, if the single word *elect* could but be inserted in such places, we should be perfectly at ease. Having presumed to offer these few suggestions, I will not further trespass on your patience."

A man, of somewhat a stern aspect, now advanced, and requested to be permitted to add a few words, to what had been said by the brother who had just retired. "I bless God," said he, "I have been made to reach a higher form in the school of Christ, than the last speaker; for, though I would concur in the greater part of what he has suggested, yet his whole view is very muddy. I go much further. The body which I represent are not numerous. We confess ourselves to be few, but we hail this as a favourable sign. It is, however, our unanimous request, that all the passages of the Bible which contain any thing in the *shape of offers* from *God to man*, and all the practical exhortations, as they are called, especially the latter parts of Paul's Epistles, and the whole Epistle of James, may be expunged from the sacred pages; for they are very liable to be misunderstood, and they prevent the glorious doctrines of grace from having such free course as they would otherwise attain. The Sermon on the Mount, is also too legal for free gospel privilege. I will only add our earnest desire that the few passages of Holy Writ which seem to countenance the doctrine of reprobation, should be made very much plainer and stronger; or if a new verse, plainly declaring that great truth, were inserted, our satisfaction would be increased. I was not surprised to hear the last speaker say that the belief in personal election might not be essential to salvation; it was like his *mingle-mangle* system; but I affirm it is, and wish a text inserted to prove it." The Antinomian here stopped, and disappeared.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

"*Wo unto him that striveth with his Maker.*" Isaiah, xlv. ix.

In each flash of lightning
From the thunder cloud darting,
The arch of Heaven brightening
And its dark curtain parting,—
In the voice of the Tempest
As it passeth o'er the deep,
Startling in its caverns
The wild winds' sleep,—

* * * * *

By yon glittering sky
A delight and a fear,
By an Eternity
Of bliss, or of despair,—
By the mystery
Of the Incarnate God,
By his agony,
And by his blood,—

Is Heaven's high decree made known,
"The man that dareth to strive with me,
In his wild career overthrown,
A fearful proof of my wrath shall be."
Yet still that wretch *hath* dared
To mock his Maker's power,
Whose mercy long hath spared
And warned from hour to hour;—

Lo! the once haughty form
That thought to tremble never,
To its silent home is borne,—
The spirit—hath fled forever!

April 15, 1830.

Reviews.

JEFFERSON'S PAPERS.

(*Continued from p.* 199.)

Of Jesus Christ, of the Apostles, and of the Jewish and Christian Scriptures.—On these important points, we find that we can better exhibit the opinions of Mr. J., by taking them in connexion, than in a separate form. In this way, too, we shall in some measure abridge our own labour, of which we are already heartily tired; and the sooner, also, relieve the patience of our readers, which we seriously fear may be exhausted, before we shall have done with the abominations of the papers under review—although we lay before others but a very small part of what has sickened ourselves.

In Vol. II. we find a paper entitled "Syllabus of an estimate of the merit of the doctrines of Jesus, compared with those of others." From this our first quotation has been taken. He refers to it in several of his letters; having first formed it, he says, to acquit himself of a promise which he once made to Dr. Rush. He appears to have regarded it with great fondness; as a very happy specimen of his ability to reduce Biblical knowledge to its essence. We have taken from it what he says of the Jews, to show his estimate of their religion; and of course, his opinion of the Old Testament, from which they derived it. This will be seen more at large, in the latter part of the third quotation, in which he vituperates Moses, and all his institutions, with great bitterness. He speaks, in a letter to Mr. Adams, of another result of his Biblical studies and researches, with the publication of which we believe the world has not yet been favoured. This, with a few sentences from the same letter, in which he awards the lyrick palm to the Psalmist, forms the second quotation. The third, is from two letters to William Short, in which he explains the design of his syllabus, corrects what he thinks the errors of our Saviour, and reviles the holy apostles.

"II. Jews. 1. Their system was Deism; that is, the belief in one only God. But their ideas of him and of his attributes were degrading and injurious. 2. Their Ethics were not only imperfect, but often irreconcilable with the sound dictates of reason and morality, as they respect intercourse with those around us; and repulsive and anti-social, as respecting other nations. They needed reformation, therefore, in an eminent degree.

"III. Jesus. In this state of things among the Jews, Jesus appeared. His parentage was obsure; his condition poor; his education null; his natural endowments great; his life correct and innocent; he was meek, benevolent, patient, firm, disinterested, and of the sublimest eloquence.

"The disadvantages under which his doctrines appear are remarkable. 1. Like Socrates and Epictetus, he wrote nothing himself. 2. But he had not, like them, a Xenephon or an Arrian to write for him. I name not Plato, who only used the name of Socrates to cover the whimsies of his own brain. On the contrary, all the learned of his country, entrenched in its power and riches, were opposed to him, lest his labours should undermine their advantages; and the committing to writing his life and doctrines fell on unlettered and ignorant men; who wrote, too, from memory, and not till long after the transactions had passed. 3. According to the ordinary fate of those who attempt to enlighten and reform mankind, he fell an

early victim to the jealousy and combination of the altar and the throne, at about thirty-three years of age, his reason having not yet attained the *maximum* of its energy, nor the course of his preaching, which was but of three years at most, presented occasions for developing a complete system of morals. 4. Hence the doctrines which he really delivered were defective as a whole, and fragments only of what he did deliver have come to us, mutilated, misstated, and often unintelligible. 5. They have been still more disfigured by the corruptions of schismatising followers, who have found an interest in sophisticating and perverting the simple doctrines he taught, by engrafting on them the mysticisms of a Grecian sophist, frittering them into subleties, and obscuring them with jargon, until they have caused good men to reject the whole in disgust, and to view Jesus himself as an impostor.

"Notwithstanding these disadvantages, a system of morals is presented to us, which, if filled up in the style and spirit of the rich fragments he left us, would be the most perfect and sublime that has ever been taught by man.

"The question of his being a member of the God-head, or in direct communication with it, claimed for him by some of his followers, and denied by others, is foreign to the present view, which is merely an estimate of the intrinsick merit of his doctrines. 1. He corrected the Deism of the Jews, confirming them in their belief of one only God, and giving the juster notions of his attributes and government. 2. His moral doctrines, relating to kindred and friends, were more pure and perfect than those of the most correct of the philosophers, and greatly more so than those of the Jews; and they went far beyond both, in inculcating universal philanthropy, not only to kindred and friends, to neighbours and countrymen, but to all mankind, gathering all into one family, under the bonds of love, charity, peace, common wants and common aids. A development of this head will evince the peculiar superiority of the system of Jesus over all others. 3. The precepts of philosophy, and of the Hebrew code, laid hold of actions only. He pushed his scrutinies into the heart of man; erected his tribunal in the region of his thoughts, and purified the waters at the fountain head. 4. He taught, emphatically, the doctrines of a future state, which was either doubted, or disbelieved by the Jews: and wielded it with efficacy, as an important incentive, supplementary to the other motives to moral conduct."—Vol. iii. pp. 508, 509.

"We must reduce our volume to the simple evangelists, select, even from them, the very words only of Jesus, paring off the amphiboligisms into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals, which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his, and which is as easily distinguishable as diamonds in a dunghill. The result is, an octavo of forty-six pages, of pure and unsophisticated doctrines, such as were professed and acted on by the *unlettered* Apostles, the Apostolick Fathers, and the Christians of the first century. Their Platonising successors, indeed, in after times, in order to legitimate the corruptions which they had incorporated into the doctrines of Jesus, found it necessary to disavow the primitive Christians, who had taken their principles from the mouth of Jesus himself, of his Apostles, and the Fathers cotemporary with them. They excommunicated their followers as hereticks, branding them with the opprobious name of Ebionites or Beggars." * * * "I acknowledge all the merit of the hymn of Cleanthes to Jupiter, which you ascribe to it. It is as highly sublime as a chaste and correct imagination can permit itself to go. Yet in the contemplation of a being so superlative, the hyperbolick flights of the Psalmist may often be followed with approbation, even with rapture; and I have no hesitation in giving him the palm over all the hymnists of every language, and of every time."—Vol. iv. pp. 223, 224.

"But while this syllabus is meant to place the character of Jesus in its true and high light, as no impostor himself, but a great reformer of the Hebrew code of religion, it is not to be understood that I am with him in all his doctrines. I am a Materialist; he takes the side of Spiritualism: he preaches the efficacy of repentance towards forgiveness of sin; I require a counterpoise of good works to redeem it, &c. &c. It is the innocence of his character, the purity and sublimity of his moral precepts, the eloquence of his inculcations, the beauty of the apologues in which he conveys them, that I so much admire; sometimes, indeed, needing indulgence to eastern hyperbolism. My eulogies, too, may be founded on a postulate which all may not be ready to grant. Among the sayings and discourses imputed to him by his biographers, I find many passages of fine imagination, correct

morality, and of the most lovely benevolence; and others, again, of so much ignorance, so much absurdity, so much untruth, charlatanism and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate, therefore, the gold from the dross; restore to him the former, and leave the latter to the stupidity of some, and roguery of others of his disciples. Of this band of dupes and impostors, Paul was the great Coryphæus, and first corruptor of the doctrines of Jesus. These palpable interpolations and falsifications of his doctrines, led me to try to sift them apart. I found the work obvious and easy, and that his part composed the most beautiful morsel of morality which has been given to us by man. The syllabus is therefore of *his* doctrines, not *all* of *mine*: I read them as I do those of other ancient and modern moralists, with a mixture of approbation and dissent." * * * * *

"There are, I acknowledge, passages not free from objection, which we may, with probability, ascribe to Jesus himself; but claiming indulgence from the circumstances under which he acted. His object was the reformation of some articles in the religion of the Jews, as taught by Moses. That sect had presented for the object of their worship, a being of terrifick character, cruel, vindictive, capricious and unjust. Jesus, taking for his type the best qualities of the human head and heart, wisdom, justice, goodness, and adding to them power, ascribed all of these, but in infinite perfection, to the Supreme Being, and formed him really worthy of their adoration. Moses had either not believed in a future state of existence, or had not thought it essential to be explicitly taught to his people. Jesus inculcated that doctrine with emphasis and precision. Moses had bound the Jews to many idle ceremonies, mummeries, and observances, of no effect towards producing the social utilities which constitute the essence of virtue; Jesus exposed their futility and insignificance. The one instilled into his people the most anti-social spirit towards other nations; the other preached philanthropy and universal charity and benevolence. The office of reformer of the superstitions of a nation, is ever dangerous. Jesus had to walk on the perilous confines of reason and religion: and a step to right or left might place him within the gripe of the priests of the superstition, a blood thirsty race, as cruel and remorseless as the being whom they represented as the family God of Abraham, of Isaac and of Jacob, and the local God of Israel. They were constantly laying snares, too, to entangle him in the web of the law. He was justifiable, therefore, in avoiding these by evasions, by sophisms, by misconstructions and misapplications of scraps of the prophets, and in defending himself with these their own weapons, as sufficient, *ad homines*, at least. That Jesus did not mean to impose himself on mankind as the son of God, physically speaking, I have been convinced by the writings of men more learned than myself in that lore. But that he might conscientiously believe himself inspired from above, is very possible. The whole religion of the Jews, inculcated on him from his infancy, was founded in the belief of divine inspiration. The fumes of the most disordered imaginations, were recorded in their religious code, as special communications of the Deity; and as it could not but happen that, in the course of ages, events would now and then turn up, to which some of these vague rhapsodies might be accommodated by the aid of allegories, figures, types, and other tricks upon words, they have not only preserved their credit with the Jews of all subsequent times, but are the foundation of much of the religions of those who have schismatised from them. Elevated by the enthusiasm of a warm and pure heart, conscious of the high strains of an eloquence which had not been taught him, he might readily mistake the coruscations of his own fine genius for inspirations of an higher order. This belief carried, therefore, no more personal imputation, than the belief of Socrates, that himself was under the care and admonitions of a guardian Dæmon. And how many of our wisest men still believe in the reality of these inspirations, while perfectly sane on all other subjects. Excusing, therefore, on these considerations, those passages in the gospels which seem to bear marks of weakness in Jesus, ascribing to him what alone is consistent with the great and pure character of which the same writings furnish proofs, and to their proper authors their own trivialities and imbecilities, I think myself authorized to conclude the purity and distinction of his character, in opposition to the impostures which those authors would fix upon him; and that the postulate of my former letter is no more than is granted in all other historical works."—Vol. iv. pp. 321—326—328.

Thus it appears, that Mr. J. rejected with disdain the idea that there is any thing of *Divine inspiration* in the Bible. Moses and the ancient prophets are denounced with unsparing and contemptuous censure. The apostles and evan-

gelists, who wrote the New Testament, he considers as rogues and fools. The Saviour of the world he represents as a mere man, the son of Joseph and Mary; of no education, but of natural talents of the very highest order; of distinguished virtue; a zealous reformer; pre-eminently eloquent, and peculiarly amiable and benignant; yet, withal, needing correction in some of his notions; using evasions and sophisms to screen himself from his enemies; and so much of an enthusiast as to think he was inspired, when it was only an excitement of the imagination that he felt. Was such a concentration of absurdity ever given to the world before? Yes, Mr. J. is not altogether an original here. Rousseau's character of the Saviour appears to have been in his view; and on the whole, we do not think he has equalled his master. Yet among those Jewish barbarians, (as the Greeks and Romans and probably Mr. J. too, accounted them) he has found a *hymnist*, with whose sublime and devout strains, nothing among the most distinguished poets of the most polished nations of antiquity can pretend to compare; and also a moralist, incomparably superior to all their philosophers and ethical writers, of whatever age, or character, or sect—And this all took place without any supernatural aid. Is this credible? Do Christians believe in any such effects, without an adequate cause? No:

"But Infidels, of fools the chief,
Hold faith in creeds of unbelief."

Of a Future State.—Mr. J. frequently expresses much confidence in a state of future happiness, for himself and his friends. In a letter to Mr. Adams, (Vol. iv. p. 309,) after speaking of the revolution in South America, he says—

"But these are speculations, my friend, which we may as well deliver over to those who are to see their development. We shall only be lookers on, from the clouds above, as now we look down on the labours, the hurry and bustle of the ants and bees. Perhaps in that super-mundane region, we may be amused with seeing the fallacy of our own guesses, and even the nothingness of those labours, which have filled and agitated our own time here."

Again, on the death of Mrs. Adams—

"It is of some comfort to us both, that the term is not very distant, at which we are to deposite in the same cerement, our sorrows and suffering bodies, and to ascend in essence to an ecstatick meeting with the friends we have loved and lost, and whom we shall still love and never lose again."

To Governor Page, who had addressed a letter to him on the death of his daughter, he writes, (Vol. iv. p. 19.)—

"Every step shortens the distance we have to go; the end of our journey is in sight, the bed wherein we are to rest, and to rise in the midst of the friends we have lost. 'We sorrow not then as others who have no hope;' but look forward to the day which 'joins us to the great majority.'"

As Mr. J. rejected all revelation, we should be glad to know what system of infidel philosophy taught him the doctrine of the resurrection of the body; and how he came to quote, on so serious an occasion, and as the source of consolation too, a sentence from the apostle Paul, "the Coryphæus of dupes and impostors." We find, in another letter, that he had great expectation of meeting his congressional friends in heaven, and seemed to think that they would hold a kind of congress there.

Of a future state of *punishment*, we doubt if he had any belief. We do not find that he ever speaks of it, otherwise than ludicrously or profanely. In writing to his friend John Page, (Vol. i. p. 162,) he says: "I know you too well to need an apology for any thing you do, and hope you will forever be assured of this; and as to the construction of the world, they would only have added one to the many sins for which they are to go to the devil." And he concludes a letter to Ed-

ward Rutledge, (Vol. iii. p. 338,) in the following elegant style—"*Au diable les Bougres!* I am at the end of my curse and the bottom of my page, so God bless you and yours." We had heard that Mr. J. used profane language in his conversation, but we did not expect to find so much of it as we do in his letters. More than once, we meet with a profane oath, broadly expressed.

Of Religious Sects and Opinions. —Mr. J. seems to have been hostile to all religious denominations, except the Unitarians, whom he seems to lack language in attempting to extol as he wishes. He predicts the universal and speedy spread of their sentiments throughout our country. In a letter to Dr. Waterhouse, (Vol. iv. p. 350,) he says—"I trust there is not a *young man* now living in the United States who will not die an Unitarian." We are glad that this augury is not more portentous than "a heathen oracle."

In several instances Mr. J. speaks favourably of the Quakers; but in a letter (Vol. iv. p. 138,) which the editor states was endorsed "not sent," he says—

"The Friends are men, formed with the same passions, and swayed by the same principles and prejudices as others. In cases where the passions are neutral, men will display their respect for the religious *professions* of their sect. But where their passions are enlisted, these *professions* are no obstacle."

Thus he represents the Quakers as disregarding their profession, when it comes in conflict with their passions and their interest. And of this tenor is the most of the subsequent part of the letter. Episcopalians and Congregationalists are especially charged (Vol. iii. p. 441,) with indulging "a very favourite hope of obtaining an establishment of a particular form of Christianity through the United States." To the clergy in general, or "the priests," as he delights to style them, he applies almost every term of reprobation and abhorrence which the English language affords. Speaking of "a comparison of the morality of the Old Testament with that of the New," (of which he declares "no two things were ever more unlike,") and regretting that this comparison had not been drawn out by Dr. Priestley, he says—"I ought not to have asked him to give it. He dared not. He would have been eaten alive by his intolerant brethren, the Cannibal priests." A little farther on in this letter, (Vol. iv. p. 205,) speaking of these same Cannibals, he writes—"You will be sensible how much interest I take, in keeping myself clear of religious disputes before the publick; and especially of seeing my syllabus disembowelled by the Aruspices of the modern Paganism"—But the choicest of his unmitigated wrath, Mr. J. always reserves for Calvin and the Presbyterians. In Vol. iv. p. 340, he states "the demoralising dogmas of Calvin" to be—

"1. That there are three Gods. 2. That good works, or the love of our neighbour, are nothing. 3. That faith is every thing, and the more incomprehensible the proposition, the more merit in its faith. 4. That reason in religion is of unlawful use. 5. That God, from the beginning, elected certain individuals to be saved, and certain others to be damned; and that no crimes of the former can damn them; no virtues of the latter save."

Thus he unhesitatingly attributes to Calvin a string of impious absurdities, from which Calvin would have revolted as much as himself; and to which we challenge the revilers of Calvin to show from his works the least proof, or any fair resemblance. But Calvin was concerned in the death of Servetus, (we regret it as much as any one) and Servetus had furnished Mr. J. with that blasphemous description of the Holy Trinity, which we inserted in our last number—*Hinc illæ lachrymæ.* In addition to being Calvinists, a sufficient cause of hatred in itself, he attributed to the Presbyterians chiefly—with how much reason we know not—the opposition to his endeavours to obtain as much

legislative patronage as he wanted, for his favourite Mammoth University. Writing on this subject to his friend William Short, after denouncing the clergy generally, he says—

"The Presbyterian clergy are the loudest; the most intolerant of all sects, the most tyrannical and ambitious; ready at the word of the lawgiver, if such a word could be now obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames in which their oracle Calvin consumed the poor Servetus, because he could not find in his Euclid the proposition which has demonstrated that three are one, and one is three, nor subscribe to that of Calvin, that magistrates have a right to exterminate all hereticks to Calvinistick creed. They pant to re-establish, *by law*, that holy inquisition, which they can now only infuse into *publick opinion*. We have most unwisely committed to the hierophants of our particular superstition, the direction of publick opinion, that lord of the universe. We have given them stated and privileged days to collect and catechise us, opportunities of delivering their oracles to the people in mass, and of moulding their minds as wax in the hollow of their hands."—Vol. iv. p. 322.

The man who *raves* in this manner is no longer to be reasoned with; he is not the proper object even of resentment, but only of compassion and pity. But we do take it for no mean eulogy on the church to which we belong, and no inconsiderable evidence that she holds the Christian doctrines in their greatest purity, that all infidels hate her, more than they hate any other. They cordially hate all churches, but the Presbyterian worst of all—Things are known by their opposites, and by *the degree* of opposition in which they stand to each other.

Our readers can now tell as well as we, whether Mr. J. had any religion, and if he had, what it was. From his having spoken so favourably of the Unitarians, and wished them success so ardently, and the close approximation of his creed of unbelief to that of some who rank themselves in that corps, it appears that a rumour had gone abroad, that he had changed from unqualified infidelity to Unitarianism—Not a great change to be sure, but yet one which he did not choose explicitly to admit, or at least to have publickly known. Let us not be misunderstood—If the Unitarians wish to claim him, we have not the slightest objection. We only desire to state facts as we find them. In a letter to Mr. Adams in the year 1817, he thus writes—

"One of our fan-colouring biographers, who paints small men as very great, inquired of me lately, with real affection too, whether he might consider as authentick, the change in my religion much spoken of in some circles. Now this supposed that they knew what had been my religion before, taking for it the word of their priests, whom I certainly never made the confidants of my creed. My answer was, 'say nothing of my religion. It is known to my God and myself alone. Its evidence before the world is to be sought in my life; if that has been *honest and dutiful to society*, the religion which has regulated it cannot be a bad one."—Vol. iv. p. 300.

Most sincerely should we have rejoiced, had we found any evidence in the papers before us, of a change for the better in the religious opinions and feelings of Mr. J. But the most and the worst of the quotations given above, are from letters written in the last years of his life. The last letter of all is dated on the 24th of June, 1826, but ten days before his death. No change, to say the least, is indicated by this—We leave our readers to their own reflections.

We have yet to do what we can, to prevent the impression which a part of Mr. J.'s *Anas* is calculated and was intended to make, that General Washington had no belief in divine revelation. This, with a few general reflections, we hope to place in our next number, and then to close our unwelcome task of reviewing one of the worst books we have ever read.

THE REVIEWERS REVIEWED; OR REMARKS ON A REVIEW OF DR. JANEWAY'S SERMON IN THE PROTESTANT EPISCOPALIAN AND CHURCH REGISTER.

In November last, Dr. Janeway preached a sermon at the ordination of the Rev. Nicholas Murray, at Wilkesbarre, Pennsylvania. A little before, the Rev. Dr. Onderdonck, a bishop of the Protestant Episcopal church, had delivered a discourse at the same place, on a similar occasion; in which, as usual, he praised their apostolick church, and confidently asserted the exclusive powers of bishops, and their authority over other ministers. It so happened, that Dr. Janeway in his sermon touched on this subject; denying to diocesan episcopacy any scriptural warrant for its assumed pre-eminence, and affirming that it appears, from the testimony of the fathers, to be an innovation on the order established by the apostles. He had, we know, the satisfaction to learn before he left the place, that the minds of three or four persons, who had been wavering on the question, were settled, by the few sentences uttered by him from the pulpit; and he has, as appears from a letter we have seen, been informed, that his sermon, since its publication, has been doing good in the same place. A gentleman living in the valley of Wyoming, says, in that letter to his friend in this city: "Episcopalians were quite sure that this whole valley had fallen into their hands. But they now find out their mistake. This rouses them a little. And to set aside the good impression made, and that the sermon is now making, they will circulate that review."

In a single sermon, not designed to discuss the question of diocesan episcopacy, it was impossible to say much. Indeed, all that the preacher intended, it is evident, was, to make a few passing remarks. The whole of what he uttered is comprised in a page and a quarter. Yet, on this single paragraph, the reviewer has published a long article, occupying many pages; and he seems to think it was incumbent on Dr. Janeway to have adduced all the testimonies of the fathers.

The reviewer *puns* upon the word *radical*, used in the sermon. But we beg leave to inform him, that as *republicanism* stands opposed to *radicalism* on the one hand, and to *monarchy* on the other; so *presbyterianism*, as advocated by Dr. Janeway, stands opposed to *ecclesiastical anarchy* on the one hand, and to *diocesan episcopacy* on the other.

Were we to follow the reviewer in his course, and expose all the testimonies to which he refers, we should write, not an article for the Christian Advocate, but a long and tedious essay. We intend only to offer a few brief remarks, in which we shall test a few arguments of the reviewer, and expose some of his misrepresentations.

The argument founded on the interchangeable use of the words *bishop* and *presbyter* by the sacred writers, is indeed as old as Jerome; but it has never yet been answered. It is not to be supposed that Presbyterians will throw away weapons of heavenly temper, because they are old and irresistible. The reviewer is afraid of this weapon. He acknowledges the fact that these words are thus interchangeably used in scripture. "We take it for granted," he says, "that as a divine, he is too well read in his profession, not to be aware that Episcopalians rest their peculiar opinions not on *names* but on *things*."—p. 92. No argument then, it is allowed, can be drawn from the scriptural use of the term *bishop* in favour of *diocesan* episcopacy; but a solid argument against it, we believe, can be founded on the manner in which the word is used by inspired writers. Names or words are not *things*; but they *denote* things. *Bishop* is an *official* term;

presbyter too is an *official* term: and as both are interchanged by the apostles in application to the same persons, they must of course belong to the same class of church officers. The word *apostle* is certainly used in scripture as a term of *office:* "Paul, a servant of Jesus Christ, called to be an *apostle*, separated unto the gospel of God." Rom. i. 1. "Paul an *apostle*, (not of man, neither by man, but by Jesus Christ and God the Father, who raised him from the dead.") Gal. i. 1. "And God hath set some in the church, first *apostles*, secondarily prophets, thirdly teachers, &c." "Are all *apostles?*" 1 Cor. xii. 28, 29. The word apostle may be found in other parts of scripture applied to inferior persons; but the context shows its meaning to be entirely different from the sense it bears when applied to Paul and his associates in the apostleship. According to the scriptural usage of these official terms, a *bishop* is a *presbyter*, and a presbyter is a bishop. They denote one and the same church officer.

But it is said that, by apostolick authority, bishops were invested with power over presbyters. Is this credible? The apostles appointed the officers of the church, and gave them their distinctive names. That they use the terms bishop and presbyter interchangeably, in reference to the same church officers, is admitted; if, then, these inspired guides established diocesan episcopacy, and raised bishops in office above presbyters, why did they not give the church notice of this change in the sacred volume, and thus prevent a mistake in regard to church order, sanctioned by their own inspired instructions?

The reviewer tries to show that the apostles have taught us that bishops are superior to presbyters. He brings forward the case of Titus. Titus was, he says, left by Paul in Crete to ordain elders in every city. "If," he adds, "*any* of the elders in Crete could ordain, save Titus, we do not perceive why he should be ordered to remain, and perform this work in *every* city." —p. 92. This may be.—But it will not follow that the apostle had not substantial reasons for the direction given to Titus. He knew well this youth; he had instructed him. Titus was better acquainted with ecclesiastical order than many others. The elders whom Paul had ordained were stationary, confined to their particular charges. It was highly proper, then, for the apostle to leave this youth, in whose talents, knowledge, and piety, he placed great confidence, in Crete, to complete the work he had left unfinished.

On the *fact* that Titus was left by Paul in Crete, and the *fact* that the reviewer is unable to perceive why he was left there, if any other elders in Crete could ordain, the conclusion is drawn "that Titus *alone* had at this time power of ordaining in Crete; and if so, he was a diocesan bishop."—p. 92. A feeble foundation for so mighty a superstructure! We dispose of the first fact, or one part of the foundation, thus: While Paul and Titus were in Crete, both possessed the power of ordaining. The absence of this power in Titus could not be inferred from the *fact* of its being possessed by Paul; we beg, therefore, to know, by what process of logick the absence of this power in other elders in Crete can be inferred, from the *fact* of its being possessed by Titus. The only part then of the foundation of diocesan episcopacy, is the ignorance of the reviewer, or, in milder terms, his inability to perceive why Titus was left in Crete, if other elders could ordain. There, on this *solid rock*, let diocesan episcopacy rest!

Every Presbyterian minister in the western states has power to organize churches and ordain Ruling Elders; and yet the Board of Missions yearly commission ministers to go to these states, and endeavour

to organize new churches and ordain Ruling Elders. Where is the necessity for this? inquires the reviewer. I cannot perceive why the Board should commission others to perform this work, if the ministers living in the west possess this power. Why is not the business left to them? The Board have very good reasons for their conduct. The ministers in the west have work enough at home, in superintending their own charges; and they rejoice that fellow labourers are sent across the mountains, to assist them in cultivating the wilderness and in building up the church of Christ.

The reviewer had given up the argument derived from the word *bishop;* but he seems to like it too well to repudiate it altogether. Many a man and woman have returned to their connubial fellowship after a season of separation. "Jerome, (Dr. Janeway's witness,) informs us that 'Titus was made bishop of Crete by the apostle.'"—p. 93. Here the whole stress of evidence is placed on the word *bishop.* What kind of a bishop was Titus? A diocesan bishop? Jerome does not say so; he says simply he was made bishop; and because Jerome applies to Titus the term bishop, from which, the reviewer confessed, no argument could be drawn, he concludes Jerome testifies he was made a *diocesan* bishop.

The case of Timothy is brought forward, whose ecclesiastical superiority the reviewer strives to prove. But we beg leave to say to him, that Presbyterian ministers feel themselves authorized to ordain deacons, and ruling elders, and teaching elders too, in conjunction with their brethren; and when appointed by presbytery they charge other ministers that they teach no other doctrine; and yet they claim no ecclesiastical superiority over their brethren in the ministry; they are *bishops,* though not *diocesan* bishops, claiming a divine warrant to lord it over God's heritage. Timothy "*seems* to be the *only* agent in the business;" that is of ordaining. So it may *seem* to the reviewer, and yet not be the fact. How was Timothy himself ordaind? The apostle tells us, in chap. iv. 14, of his first epistle, where he exhorts this pious youth, in these words: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *Presbytery.*" Is not his ordination here referred to? When and why did the Presbytery lay their hands on Timothy, if not at the time of his ordination, and for the purpose of setting him apart to the gospel ministry? Now, if he himself was inducted into office by the agency of the Presbytery, was it not natural for him to conclude that other persons were to be inducted into the ministerial office in the same way? The evidence to be derived from the epistles addressed to him, leads, then, to the belief, that others acted with him in the exercise of the ordaining power, and not to the belief that he acted alone.

But the reviewer will have it, that Timothy was an "ecclesiastical superior;" and in support of it he proceeds to adduce testimonies depending entirely for evidence on the word *bishop.* Polycrates, Eusebius, and Jerome say he was bishop; and hence, from this repudiated term the inference is legitimate, that he was a *diocesan* bishop. In opposition to the interpretation put on the testimonies of the fathers by the writer under review, let us hear one of the champions of his church. The celebrated Dr. Whitby says, in his preface to his Commentary on the epistle to Titus—"The great controversy concerning this and the epistle to Timothy is, whether Timothy and Titus were indeed made bishops, the one of Ephesus, and the other of Crete. Now, of this matter I confess I can find nothing in any writer of THE FIRST THREE CENTURIES, NOR ANY INTIMATION,

that they bore that name. To pass my judgment in this case, I assert that, if by saying Timothy and Titus were bishops, the one of Ephesus, and the other of Crete, we understand that they took upon them those churches, or dioceses, as their fixed and peculiar charge, in which they were to preside for term of life, I believe Timothy and Titus were not thus bishops. For, first, both Timothy and Titus were EVANGELISTS, and therefore were to *do the work of an evangelist.* Now the work of an evangelist, saith Eusebius, was this—to lay the foundations of the faith in barbarous nations; to constitute them pastors; and having committed to them the cultivating of those new plantations, they passed on to other countries and nations."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Means employed by the Spider in weaving its web.—We find, in the Introduction to Entomology by Kirby and Spence, a very curious description of the means employed by spiders in warping their webs. The authors, after having described the four little spiders, as they call them, which produce a visible silk, explain the procedure of this little insect, whose work they compare to the spinning wheel of the rope maker. Each spider is pierced with an infinite number of holes, like the drawing plate of a gold wire-drawer, and these holes are so small and tight, that the space which a pin would occupy would contain more than a thousand such. From each of these issues a thread of inconceivable fineness, which instantly unites with the others to form but one. The four spiders each making their thread in the same manner and in the same time, the result is that there are four threads alike, which, at the distance of about a tenth of an inch, reunite also to form the silk that we are accustomed to see, and which the spider makes use of to spin her web. Thus the thread of a spider drawn by the smallest species, and so delicate that the eye can scarcely perceive it, is not, as is generally thought, a single thread, but in reality a cord, which contains not less than four thousand of them.

But to understand perfectly this wonder of nature, it is necessary to follow the calculations made by the learned Leuwenhoeck, agreeably to his microscopick observations. He has found that the thread of the smallest spider, of which some are not as large as a grain of sand, were of such a fineness, that it would be necessary to unite more than four millions to form the thickness of a hair. Now we know that each one of this series is already composed of four thousand threads; it follows then, that sixteen millions of these threads, drawn by the little spider, have not together the thickness of a hair. —*Jour. de Con. Usuel. VIII.* 9.

Practice of Wesley in regard to Sleep — The celebrated John Wesley, who paid every attention to the best means of invigorating his body, in order that he might be enabled to exert himself for the general benefit of his fellow creatures, to the utmost his corporeal and mental powers would allow, informs us, that he had been accustomed to awake every night about twelve or one o'clock, and lay without sleeping for some time: he, therefore, very justly concluded, that this was caused by his lying in bed longer than nature required. To be satisfied upon this point, he procured an alarum, which awakened him next morning at seven, nearly an hour earlier than his usual time of rising. He still lay awake at night. The ensuing morning he arose at six; but notwithstanding this, he lay awake the second night. The third morning he rose at five; but, nevertheless, lay awake the third night. His next hour of rising was at four, and lying no longer awake, he, for a period of above sixty years, continued the same practice; and, taking the year round, never lay awake for a quarter of an hour at a time, during a month. He justly adds, that by the same experiment, rising earlier and earlier every morning, any person may discover how much sleep he really stands in need of. Mr. Wesley was in the habit of going to bed at ten, so that by rising at four, he had six hours uninterrupted sleep, which he considered to be sufficient for his own health: he, however, very properly remarks, that invalids and persons of a delicate constitution, and those accustomed to much bodily fatigue during the day, may require seven or eight hours' sleep.—*Journal of Health.*

Oak Trees liable to be struck by Lightning.—Farmers and other practical men will be able to say, whether experience in this country corroborates the curious circumstance mentioned in the subjoined quotation. I remember, somewhere in the course of my reading, to have seen this subject examined at some length, and the result showed, that peculiar kinds of trees were more liable than others, even of the same altitude, to the lightning's destructive stroke. If a difference really exists, a knowledge of the kinds more or less subject to this visitation, might be of practical utility in reference to the selection of trees proper to be planted in the neighbourhood of houses, barns, and along the borders of roads, avenues, &c.

"In Denmark, where there are considerable tracts covered with oak and beech trees, it is remarked, that the oaks are struck with lightning twenty times for once the beeches are struck. It is conjectured by some observers, that this circumstance is to be traced to the forms of the two species of trees."

Method of detecting the Adulteration of Tea.—"The Chinese frequently mix the leaves of other shrubs with those of the tea-plant; this fraud is easily discovered by adding to an infusion of it a grain and a half of sulphate of iron. If it is true *green tea*, the solution placed between the eye and the light assumes a pale bluish tint; if it is *Bohea tea*, the solution is blue, inclining to black; but if it is adulterated, it shows all the colours, yellow, green, and black."

The Red Sea.—The setting of the sun from the spot where we stood, was very beautiful, although there were neither groves nor vales on which the sinking rays might linger, but a low and naked shore. But this was not the case on the other side of the sea, to which nature had been more bountiful: the mountains were there bold and lofty, and the sun was sinking slowly behind them, while his red beams rested on their broken ridges. They were the same amidst which the Israelites were entangled in their flight; and the wilderness on the other side being a sandy expanse, left them at the mercy of their pursuers. It was the divine intention, doubtless, from the first, to destroy the power of Egypt, as the route towards the head of the Red Sea was equally direct and near, and the desert of Sin was then open to the fugitives without either mountain or wave in the way. The twilight soon rested on the silent sheet of water, that was not broken by a single bark or vessel from the ports below, as the breeze was too faint to carry them through its uncertain navigation, that abounds with shoals and rocks. The rugged forms of the mountains opposite grew dim and indistinct. No sound broke on the stillness of the beach, on which we now lay down to rest, save the faint murmur of the shallow water; and there was little danger of intruders, for the place was too desert to tempt either the wandering Bedouin or the busy fisherman. The hours fled almost unperceived; the scene was full of interest; and we could not help recalling the description of the famous passage of this sea by the chosen people, that has given rise to so many fruitless doubts and explanations. What a noble subject for a painter that hour of darkness and terror would be, and the rushing of the hosts through this wide gulf! It should seem that the absurd idea of representing the waves standing "like a wall on each side," had as well be abandoned. This is giving a literal interpretation to the evidently figurative words of scripture; where it is said, that God "caused the sea to go back all night by a strong east wind," and when the morning dawned, there was probably a wide and waste expanse, from which the waters had retired to some distance; and that "the sea returning to his strength in the morning," was the rushing back of an impetuous and resistless tide, inevitable, but not instantaneous, for it is evident the Egyptians turned and fled from its approach.—*Carne's Travels in the East.*

Hagerstown, (Md.) April 1.

Speculation has been busy since Monday last, in relation to an extraordinary report or explosion which was heard in the air on the morning of that day. It occurred between 7 and 8 o'clock, and was heard in every direction around us, from which we have since received intelligence, to the extent of many miles. Some of our accounts represent the noise as that of the rushing of many mighty waters, preceded by a sharp whizzing, and followed by a deep rumbling that seemed to die away far in the south—others represent it as like that of the distant discharge of cannon at short intervals, for two or three minutes, closing with a volley of musketry—others again, as that of the falling of some heavy body in the upper parts of their houses—whilst some compare it to continued peals of distant thunder. And those who were out at the time, and had an opportunity of observing horses, cattle, &c., concur in stating that they manifested more than usual alarm. The heavens were, at the time, calm and clear, with the exception of a few small, disconnected clouds in the south-east.—*Torch Light.*

Miegia Macrosperma.—This luxuriant

vegetable, which grows on the lower courses of the Mississippi, &c., and which forms what are called Cane Brakes, is said to grow in rich ground like the richest asparagus, six feet high before the stalk hardens; from its luxuriancy and tenderness, therefore, would it not be worth while to procure the seed by the way of New Orleans, by dealers in seeds, or otherwise by wagons travelling with merchandise, or rather coming to Philadelphia for merchandise for western merchants, so as to give an opportunity to agriculturists to make a trial of it as an article of fodder for cattle, as it is said no other vegetable could furnish a fodder so rich and abundant.

Lewisburg, Va.

Gold, Silver, Copper, Tin, Lead, and Iron, abound in Western Virginia. Lewis Eisenminger, a German gentleman of intelligence and experience in the ores of these minerals, has discovered on his lands extensive deposites of all the above metals. Silver and Tin particularly are found in large bodies, the ore of both surpassing in richness any thing of the kind in Germany. We are informed by friend Eisenminger, that it is his intention to commence working several mines in a short time, emigrants having, for that purpose, been sent for.—*Pallad.*

The amount of dividends in Bank of England due and not demanded, Jan. 5, 1830, was £1,296,240 6*s.* 6*d.*, and that on lottery prizes not claimed, £1,939, making £1,298,169 6*s.* 6*d.*; of which there has been advanced to government £1,193,872 8*s.*, leaving in the hands of the Bank £104,306 18*s.* 6*d.*

Rocking Stone.—On Mine Hill, Pa., near the Gap, a large "rocking stone" was lately discovered. It is a great curiosity, being a flat rock, from twelve to eighteen feet long, and three feet thick, so nicely poised on another, that an infant's touch can make it move like the scales of a balance. Stones similar to this have rarely been discovered, and when known, have become objects of general attraction.

In the number of Silliman's Journal for this month, Dr. Muse, of Maryland, gives an account of a phenomenon which, it is believed, had never previously been noticed. Upon throwing (in the month of August) a handful of snow into a pitcher of water, which upon previous examination with a microscope proved to be entirely pure, hundreds of *animalcules* were discovered, moving rapidly in the liquid.

Climate of the Southern Hemisphere.—A letter from an officer of his Majesty's ship Chanticleer, says, "the cold of southern regions is a complete fable, and at variance with truth and nature. At Cape Horn, in latitude 56 degrees south, vegetation was in full vigour in May, or the November of their year, and snow rarely lies upon the low grounds. In fact, we have sufficient matter to elucidate the climate of the south, and to establish its comparative mildness with the north, especially if America be taken as an example. The summers of the south are by no means warm or hot, nor the winters cold; but to compensate for this, it is the region of wind, storms, and rain, perpetual gales, and eternal rains; never twenty-four hours without rain."

Another account from the same quarter says, Staten Land or Island is composed of steep mountains, two thousand feet high, covered to their summits with trees. The soil at the foot of the mountains is singularly marshy—the mean temperature of the island is constantly low, and varies but little: there is not more than a difference of four or five degrees of Fahrenheit during the twenty-four hours. The summers are not warm, the winters not cold; but as a compensation, it seems to be the region of winds and tempests; not a day passes without rain, and the gusts of wind are almost perpetual. The barometer is always low; the magnetick intensity is feeble; electrical phenomena are of rare occurrence, and the winds are generally westerly.—*Edinburgh Phil. Journal.*

Arctick Expedition.—The Moniteur states that Captain Ross's expedition to the Arctick Pole has safely reached the 67th degree of north latitude. The steam-boat has traversed the most dangerous seas of the globe; but wishing to touch at the coast of Spitzbergen, she was overtaken by a violent gale of wind, which carried away her main-top-mast. Owing to a very fortunate accident, especially in a region where no spars proper to repair such a loss could be expected to be procured, an English vessel happened to get among the ice, and was therefore abandoned by its crew, when her main-mast was taken out by the steamer, as well as the provisions and fuel that were requisite for continuing the voyage to the Pole.

Religious Intelligence.

FOREIGN.

[The following extract of a letter from an officer on board the U. S. ship Vincennes, dated Oahu, Sandwich Islands, October 14th, 1829, with which we have been kindly favoured, contains the latest news we have seen of this ship since she left Callao. It will be read with pleasure by the friends of Foreign Missions.—*Fredericksburg Arena, 30th ult.*]

"*Oahu, (Sandwich Islands) Oct.* 14.

"We have been fortunate enough to encounter a whale ship bound directly to New Bedford—and it is with more than ordinary satisfaction, that I seize the occasion to apprize you of our general good health, and the progress we have made on our homeward passage, by way of the East Indies. By letters written from Callao, you will perceive that we sailed from that place about 1st of July.

"We reached, without accident or any unusual occurrence, our first destination, the Island of Noaheva, (one of the Marquesas) in 25 days—continued there nearly three weeks, during which we visited many different tribes, in various parts of the island, and encountered adventures both novel and interesting. The inhabitants of this group of islands have not yet received the benefit of Christian light, and of course are still in a state of savage nature, although they are harmless, from fear of our power, of which they entertain a superstitious dread. From thence we proceeded in 3 days to the Island of Tahaite, (one of the Society group,) passing many beautiful low islands, some of which were inhabited, and the people enlightened by missionaries.

"Tahaite has long since been the residence of missionaries from England, and their labours have been rewarded by almost incredible reform among the natives. They have good laws, trial by jury, fine churches, and begin to feel the benefit of industry, and the cultivation of the soil, which promises, from its good quality, rich harvests to the agriculturist.

"Our stay there was two weeks, during which the best understanding was cultivated with the natives, as well as the missionaries, who were equally kind and attentive to us. From thence we sailed for Raiatea, one of the leeward islands, where we arrived in two days, anchoring in a beautiful sound, in front of the prettiest and most regularly built village we had seen. The people are greatly in advance of those of Tahaite, the king having been an early convert to Christianity, and having exercised with the missionaries an influence over the natives which has proved highly salutary. We saw here the young queen and royal family of Tahaite, on a visit to Tamatra—the king and grandfather to the queen, and father to the regent and queen mother; all of whom were of the royal party. Mr. Williams, the missionary, is a very active, indefatigable man, and exercises his influence with the king in affairs of state as well as church. After a stay of fifteen days we took our departure, and arrived without accident, in eighteen days, at Hawaii, the most southern of the Sandwich Islands. Here we remained ten days, visited the celebrated volcano of Peli, and enjoyed the society of our countryman, Mr. Goodrich, and family, who were extremely hospitable and attentive to us. Mr. G. is the resident missionary, has a congregation of about four thousand, and has progressed astonishingly in eradicating heathenish habits, and spreading the sacred light of the gospel among them. Nearly ten thousand in the district could read at the late examination, and the number constantly increasing. We sailed the day before yesterday from Hawaii, and anchored yesterday outside the harbour, and this morning we are safely moored in the port of Honolulu (Oahu) with many of our enterprising countrymen (the whalers) around us. I have met with many interesting incidents since leaving Peru, but the limits of a letter will by no means admit a detail. I have only given the outline, the remainder of the picture I hope to finish in May next, at Oak Spring. In pursuance of our original intention, we sail for Canton, &c. the 1st November, leaving us a fortnight to remain here. The ship to take this sails to-day—you will probably receive this two months before our arrival."

INDIA WITHIN THE GANGES.

Remarks of the Directors of the London Missionary Society on missionary labours in India.

That these labours should have been so long in producing much visible effect can be no matter of surprise, when it is remembered that they have been exerted on a mass of more than a hundred millions of human beings under the influence of a system of idolatry the most subtle, the most deeply rooted of any in the world. All the missionaries and means employed

by all the societies in existence, have borne no proportion to the wants and circumstances of such a people. Yet few and feeble as have been the means and the instruments employed, the labour has not been altogether in vain; and all persons who are well acquainted with the present state of India, as well as missionaries, unite in bearing testimony to the direct and indirect effects of the work which has been carrying on in that portion of the globe.

Looking at the vast and unavoidable expense of all their operations in this quarter, the Directors would be dismayed, were they not convinced that if the Society be enabled only to persevere in feeding the flame which is already kindled, it will at last be more than compensated for all its labours. The gods of India will, we trust, ere long be consumed, and a pure, enlightened, and active population will take the place of the myriads of its now deluded and wretched inhabitants.

If British India be once conquered by the Cross, the surrounding countries will not be able long to resist its power. The golden footed monarch of Burmah will then find it impossible to trample on the Book of God, or to prevent his subjects from receiving it. The idolaters of Persia will cease to worship the sun of heaven, having learned to do homage to the Sun of Righteousness; and the followers of Mohammed will renounce the authority of the Koran, for the glorious testimony of the Gospel of Christ. The Celestial Empire itself will be environed on all sides, and assailed with weapons of irresistible energy, till its gates shall be unbarred—its walls thrown down—and the triumphant standard of the soldiers of the Cross be planted on its strongest holds.

The Serampore missionaries, who have long been acquainted with India, bear the following testimony to the progress there of a spirit of inquiry:

A season of knowledge seems evidently dawning on British India, if not on the whole of Eastern Asia. The various means of knowledge given by Providence to Bengal, within the last twenty-five years, are extending themselves to different parts of Hindoostan. The natives have begun to read, to a degree never before known in India since it became a nation: this naturally leads them to compare their own system of religion and morals with that contained in the sacred scriptures, and the superior excellence of the latter is confessed by many, who have not the fortitude openly to renounce caste and embrace Christianity. Still, these discourse with their neighbours on the subject, without concealing, at all times, their dislike of their own system, and their admiration of that revealed in the sacred scriptures. This creates in others a desire to peruse, the sacred volume for themselves. The progress of a spirit of this nature is almost as certain as the progress of the morning light after the day has begun to dawn; and it is not, perhaps, too much to say, that it will gradually spread, not only throughout Hindoostan, but in due time find its way into those countries around it, which so many ages ago drank of the streams of delusion and death, that, originating in the books held sacred by the Hindoos, have now overspread the whole of Eastern Asia.—*Lond. Miss. Reg.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of April last, viz.

Of Mr. John M'Mullin, 6th Presbyterian Church, for the Contingent Fund	$10 00
Of Rev. John W. Scott, a quarter's rent, for do.	87 50
Of Rev. S. W. Douglass, per Mr. S. D. Booker, from Orange Presbytery, for the Southern Professorship	74 00
Of Rev. Joseph Myers, of the Senior Class of 1824, for the Oriental and Biblical Literature Professorship	7 00
Of Rev. Thomas J. Biggs, one of the executors of Anthony Kennedy, for his Scholarship	37 50
	$216 00
And for the Missionary Fund—	
Of Rev. Ethan Osborn Fairfield	2 00

View of Publick Affairs.

EUROPE.

There have been several late arrivals from Europe in remarkably short passages—The last crossed the Atlantick in fourteen days, bringing intelligence as late as the 2d of April—by which it appears that "the negotiation between our minister and the British government, respecting the colonial trade, is closed, the latter having signified to Mr. M'Lane, that his arguments were insufficient to render the reopening of that trade expedient."

BRITAIN.—It appears by an article in the London Courier of the 27th of March, that the controversy between Great Britain and the United States, relative to boundaries, is about to be submitted to the king of the Netherlands, the umpire appointed by both parties to settle the question. Sir Howard Douglass, the governor of New Branswick, and the commissioner on the part of Great Britain, had left London for the Hague, on this important errand. Yet, in the House of Lords, on the 30th of March, the Earl of Aberdeen, by the command of the king, laid on the table a copy of a treaty, entered into between his Britannick Majesty and the United States of America—the question of boundaries, therefore, must be a separate concern. The Society of Friends in Ireland have petitioned parliament for the abolition of the punishment of death, in cases of forgery and theft—We heartily wish them success. We think that the punishment of death ought never to be inflicted, except for murder aforethought, and for deliberate treason, and that for these crimes it ought never to be remitted. A motion has been made in the House of Lords for a repeal of the corn laws, but without success. These laws are a subject of much complaint by the operatives and the poorer part of the community, as they keep the price of grain much higher than it would otherwise be—It appears that in many commercial towns trade has much revived, and the demand for mechanical labour proportionally increased; yet the emigration from England and Scotland to the United States is likely, in the present year, to be unusually great. A motion has been made in parliament, and lies over for discussion, to remove the civil disabilities of the Jews. It will be to the honour of Britain to add this measure, to what has already been done for the relief of Protestant dissenters and Roman Catholicks—It is said that the king continues to enjoy good health, and that *Alexander Baring* is about to be raised to the peerage —Lady Byron has addressed a spirited letter to Moore, the author of Memoirs of Lord Byron, indignantly repelling the statement of Moore, that her parents instigated her to a separation from her husband. It appears that for some time she believed the ill treatment she received from Lord Byron was the effect of insanity, and that while this belief continued she bore every thing with patience, and did all she could to sooth him; that she engaged eminent physicians to examine into the subject, and that when, on their report, she was satisfied that he was not insane, (we think he was always so) she resolutely determined, without any solicitation from her parents, never again to place herself in his power. The celebrated geographer, Major *Rennell*, died in London on the 29th of March, in the 88th year of his age. The Catholick Hierarchy of Ireland have issued a pastoral address to the inferior clergy, enjoining them to confine themselves to their spiritual duties, and to promote peace and good order.

FRANCE.—The present state of France is extremely critical and interesting. The legislative chambers were opened on the 2d of March, by a speech from the king in person, in which he gave, in considerable detail, a statement of foreign relations, and the *projet* of laws which he supposed it would be necessary to enact. All this appears to have been received, not only without dissatisfaction but with great applause. But in the close of his speech, he plainly alluded to the opposition manifested by the liberal party to his ministers and their measures, and through these to himself. The sentences which gave offence were—"You will repel with contempt the perfidious insinuations which malevolence is busy in propagating; if culpable manœuvres should excite against my government obstacles which I cannot and will not anticipate, I should find force to overcome them in my resolution to preserve the publick peace, in the just confidence I have in the French, and in the love which they have always evinced to their kings." The Peers responded as usual to the king's speech, and approved the whole. But it was far otherwise in the Chamber of Deputies. For more

than a fortnight they returned no answer at all; and then, after the warmest professions of loyalty, and of attachment to their sovereign, they intimated to him plainly, that the dissatisfaction with his ministers was general and extreme in every part of the kingdom, and that there could be no confidence in them or co-operation with them in the Chamber of Deputies. The address which contained this statement, and which was drawn up by a committee composed exclusively of the liberal party, was carried by a vote of 221 to 181—majority 40. On the presentation of this address, the Chambers were prorogued (March 19th) to the 1st of September; and it is believed they will be dissolved before that time, and an appeal be made to the sense of the nation, by a new election. The whole kingdom is in agitation, and speculations in regard to the issue are numerous and opposite. Some think the king must and will yield; others that he will not—Some anticipate another revolution; and others think that the remembrance of the enormities of the last will prevent this, whatever may be the provocation. It is even intimated that the allied powers are prepared and pledged to support the king. We wait the issue—with the hope, and on the whole the belief, that there will yet be a compromise, without an appeal to force of any kind. In the mean time, a powerful expedition is in rapid preparation to chastise the Algerines. The land forces will amount from 30 to 50 thousand men.

Spain.—It appears that Spain is determined on another expedition for the recovery of Mexico. It is to consist of 22,000 men, and is to proceed from Cadiz, under convoy of a ship of 74 guns, one frigate, two corvettes, and a brig of war, to protect the transports. It is to go first to the Havannah, and after being there joined by the ships of war on that station, with some additional troops, to make a descent on the Mexican coast. The unhappy divisions among the Mexicans has no doubt encouraged this attack, and will certainly render the resistance of it far more difficult than it would otherwise be. It is said that the British ambassador at Madrid has protested in the name of his government against this expedition; and that the Spanish government deny that they have any other object in view, than sending some additional troops to the Havannah, to protect Cuba against the Mexicans, or a revolt of the colonies. The Spanish government still demands the tonnage duty of $1.05 per ton, on *American* vessels entering the port of Cadiz, although that is declared to be *a free port*. Every thing that is *American* is in bad odour with Spain. Hordes of banditti still infest every part of this wretched kingdom, and even rob the publick mails—Would not the troops sent against Mexico be better employed in exterminating these robbers and murderers?

Portugal.—We are acquainted with no important change in the affairs or the political aspect of this miserable kingdom, within the last month.

Rome.—The Jesuits, it is affirmed, have obtained at Rome an indemnity of 40,000 Roman crowns, to defray the expenses occasioned by the election of Father Rootham to be the general of their order—So much for Jesuitical electioneering and bribery. It is also said that the possessions of the Jesuits in Rome are already immense, and that they are soliciting more. It certainly is just cause of serious alarm to all Christendom, that this insidious order of men, who were once put down by a Papal decree, and denounced throughout Europe as dangerous to states and kingdoms, are again rising into power and influence, and receiving the marked countenance and patronage of the Pope. A corps of them has been detached on a missionary enterprise into the western parts of the United States, and individuals of them are found in every part of the Union. Let Protestants beware. Romanism and Jesuitism are not changed. It is a part of the popish creed that it is infallible and cannot be changed; and it is a part of the Jesuits' creed that the end sanctifies the means; and hence the fairest guises and the most specious appearances will be assumed, and serve to deceive the unsuspecting. We do not believe we wrong them when we say, that there is not one article of superstition, not one rite of mummery, not one arrogant assumption of power, which is now witnessed in Italy, Spain, and Portugal, but would be introduced into the United States, if the Jesuits had the power to introduce it—Yes, and will actually be introduced, as fast and as far as they obtain power. The Russian government, as we learn from the last arrivals, have adopted new and severe measures against them, directing all belonging to the order who should come into the country clandestinely, to be immediately arrested and sent to Siberia.

Greece.—There is no longer any doubt that Prince Leopold is to be the sovereign of Greece, under the auspices of England, France, and Russia. It would seem that Russia has not consented to this measure without some reluctance; and the liberals of France have all along denounced it, as a measure calculated and intended to secure English influence in the newly erected state. But the arrangement is made, and all

opposition to it for the present would be worse than useless. It is stated in one of the foreign papers, that on Prince Leopold's accession to the sovereignty of Greece, Count Capo d'Istria is to be his chief counsellor. The boundary line of this new kingdom will begin, it is said, at the mouth of the river Aspropotamos, will ascend this river to the level of the lake of Arghelo Castro, and crossing this lake, as well as those of Vrachori and Saurovitza will strike Mount Arlotino. Thence it will proceed along the ridge of Mount Axos, the valley of Caloon, and the ridge of Mount Oeta, to the gulf Zeitoumi, until it reaches the mouth of the Sperchios. The whole island of Negropont, the Isle of Scyro, and the Cyclades, will also belong to Greece.

AUSTRIA.—Peace is said to be concluded between Austria and Morocco, and the treaty sent to Vienna for ratification. The cessation of hostilities is stated to be mainly owing to the intervention of a Jewish merchant at Gibraltar. The unusual and almost unparalleled severity of the cold in Europe during the last winter, produced a mass of ice in the Danube, and in other rivers, which, when set loose by the thaw, has occasioned dreadful devastation. The floating ice of the Danube was arrested by some obstruction in the river, a little above Vienna, and accumulated till it formed a dam, which turned a large part of the stream from its natural channel. The consequence was an inundation, very extensive and very destructive. A large part of the city of Vienna itself was laid under water, to the second and third stories of the houses; and both in the city and in a large region of the adjacent country, the destruction of property of every kind has been immense, and some hundreds of human lives have been lost. The Emperor and the nobility, and rich merchants, have made large contributions for the relief of the poor, and of those who have lost their all. Nor has this calamity been confined to the banks of the Danube. The overflowing of the Weser has occasioned a similar scene of desolation in the north of Germany. It appears that the city of Bremen was for a time entirely insulated by the surrounding flood.

RUSSIA and TURKEY—are now reciprocating civilities. What a changeful world do we live in! The Turkish ambassador at St. Petersburg has been received with great distinction, and the Russian ambassador at Constantinople has been loaded with the most costly presents. The object of the Turk is now to propitiate his master, and that of the Russian conqueror is to sooth his subdued enemy. Russia, however, is steady to her purpose. She gives fair words, and will give little else, to her old rival, whom she is doubtless determined to render utterly incapable of ever giving her farther annoyance. It would seem as if the rigour of the Mohammedan superstition was giving way. The present Sultan appears disposed to adopt several of the improvements of Christian states. A Frenchman has lately petitioned for liberty to print a newspaper at Constantinople, and it was supposed he had a prospect of success.

ASIA.

Bombay papers to the 17th October contain the details of an insurrection in the Burmese territory. A fort defended by seventy Sepoys under Major Barney, was surprised during the absence of the commander, and captured. Thirteen of the principal conspirators were shot, and the event had produced a great sensation in India.

The Rev. Mr. Medhurst, a missionary to the Chinese at Java, is about to rewrite his dictionary of the very peculiar dialect of the Fokien province, which is spoken there. He intends adding many quotations from Chinese authors, with the explanations from Fokien. The work will make two volumes octavo, of several hundred pages each. Dr. Morrison's vocabulary of the Canton dialect will be published soon. Mr. Medhurst has likewise compiled a Japanese vocabulary, and is printing it at his own expense. The philanthropist, who desires the universal diffusion of knowledge, and right principles of morals and religion, must rejoice in the acquisition of increased facilities to carry his wishes into effect throughout the nations and islands of Eastern Asia.

Captain Sever, of the ship Milo, arrived at New York from Canton, states that the East India Company's ships were prohibited from proceeding to Whampoa, by the Select Committee of the town.

The Canton Register of the 18th of June, contains some details of the inundation which occurred early in that month. In Canton, and in the villages in its vicinity, it is calculated that between 2000 and 3000 persons perished. The streets of Canton were only to be passed in boats: the warehouses were filled with water, and a stop put for the time to all business. The rice grounds and the silk districts have been much injured.

AFRICA.

Late London papers remark—"We have again melancholy tidings from Fernando Po and the coast of Africa, by which we learn that the number of deaths on board his Majesty's ship Eden, alone, Commodore W. T. W. Owen, during the period she remained on that station, amounted to 223, of which 107 happened in the six months immediately previous to our correspondent's letter.

The city of Tamatave, in Madagascar, has been burnt to the ground by the French squadron, in consequence of some slight misunderstanding between the King of Ova and the Commodore.

By the Quebec Trader, William Morris, Master, from Sierra Leone, in thirty-six days, we learn that hostilities had taken place between the Timmanees and the Soossoos, which had seriously interrupted the timber trade at that port; hopes were, however, entertained of a speedy accommodation taking place between the contending tribes, as the Chief of the Soossoos had been captured, and subsequently beheaded by the other party. During his stay there, six Spanish vessels, full of slaves, were captured and sent in for adjudication at Sierra Leone, by his Majesty's cruisers, whose unwearied zeal and activity in suppressing the felonious traffick in slaves, was a theme of universal admiration. The station was singularly healthy; the French frigate Dolphin had arrived there on the 26th January, two days before the Quebec Trader sailed.

Accounts had reached the Mauritius of the repulse of the French squadron, in an attack upon Foul Point, in the Island of Madagascar, with the loss of thirty killed, among whom was the Commandant of the French settlement, at St. Marie. This result excited much surprise at the Mauritius. No doubt, however, was entertained of their having been defeated, whether upon landing, or in their subsequent progress, as dead bodies of French troops were seen scattered upon the beach at Foul Point, from which the heads had been cut off, and stuck upon high polls.

AMERICA.

No changes have taken place within the last month, in the political state and relations of any of the Republicks of Southern America, of importance enough to call for a specifick statement. There is not one of them which is not rent by civil discord, to such a degree as to threaten a civil war—All is uncertainty and agitation. There is such a want of publick virtue and genuine patriotism in most of their leading men, and such gross ignorance and superstition pervading the mass of the population, that the existence of free institutions seems to be, as yet, impossible—*When* it will be otherwise is, we believe, beyond human foresight; and yet we doubt not that such a period is in the womb of futurity. The Mexicans seem to be hostile to the United States—Brazil remains *in statu quo*. The report that Bolivar has been crowned emperor is manifestly premature.

United States.—After a protracted discussion in the Senate of the United States, the question relative to the removal of the Indians from the heritage of their fathers and the allotment of heaven, has been decided against them. But their cause, and the cause of equity, and of national honour, and national safety—for no nation is safe that by acts of oppression provokes the Almighty—did not want advocates; it was most ably pleaded. If sound argument and impressive eloquence could have prevailed against party feeling and state cupidity, the decision would have been otherwise than it was. The names of *Frelinghuysen* and *Sprague* will long be dear to the friends of justice and benevolence. The question is still waiting its ultimate decision before the House of Representatives; for the President, we are sorry to say, declared his views, from which we have no expectation that he will depart, in his message to Congress at the opening of the present session. We tremble for the result—If it shall be such as we fear, the iniquity of this single transaction will overshadow, as with one broad cloud of deepest darkness, the whole lustre of our national glory. We are free citizens of a free country, and on this subject we will speak freely. Into mere party politicks we have never dipped our editorial pen, and we never will. But no fear of being charged with meddling with party politicks, shall make us forget or forego our duty and character as a *Christian Advocate*. That character, *Deo juvante*, we will impartially and inflexibly sustain, at every risk. And in that character we say most deliberately, and after close and careful investigation, that we think the contemplated removal of the Indians, is a measure at war with every principle of Christianity, with

every dictate of humanity, and with all regard to national character—a measure for which we shall, if it take place, suffer the reproach of all civilized nations, and the frowns and chastisement of the God of the whole earth.

The Sabbath question is also yet undecided; and we have the same fears in regard to this that we have expressed on that which relates to the Indians. Was it not a most extraordinary appointment of the Speaker of the House of Representatives, to make the very man who last year reported adversely, and we will say slanderously too, to the petitioners in favour of Sabbath observance, the chairman of the committee in the other house, to whom this same subject was referred? Was this treating fairly and impartially the petitioners in favour of a repeal of a part of the Post Office law? The sapient reporter of the last year has again reported, in a style worthy of his intellect, his moral principles, and the subject which he advocates. By Mr. M'Creery, the minority of the committee, he has been answered, we are glad to say, with sound argument, modest statement, and decisive confutation.

It appears that a dinner was lately got up at Washington in honour of the birth-day of the late President Jefferson. The publick papers state that it was attended by President Jackson, Vice President Calhoun, several of the heads of departments, and many members of Congress. With its political objects we have no concern. But we feel it to be a sacred duty to notice for the information of our Christian readers, and for the expression of our own mingled emotions of grief and abhorrence, a sentence uttered by a Mr. Pope, the present governor of the Arkansas Territory. He prefaced the giving of a toast by a short speech, in which he referred to the Declaration of Independence penned by Mr. Jefferson, and which he characterized by saying—"It is inferior only in grandeur and sublimity to the declaration of the Most High to the nations, 'I AM THAT I AM.'" Thus, in the toast giving part of a festival, in the presence of the highest authorities of our country, a mortal man—and that man a reviler of divine revelation—is eulogised by a reference to the manner in which the eternal Jehovah announced his awful name, self existence, and resistless power, for the encouragement of his peculiar people, and the dismay of an arrogant and oppressive monarch. This shocking profaneness has, we perceive, called forth, and very justly, a severe reprehension from the editor of a secular newspaper. For ourselves, we shall only say, that, taken in all its connexions, it painfully reminded us of another festival, in which a self-moved hand wrote on the wall of the banquetting room, MENE TEKEL, as the fearful and final doom of a profane court and an impious nation. As ours is a representative government in the strictest sense, what our legislators and rulers say and do, must be considered as said and done by *the nation*—more so, by far, than if we lived under an hereditary monarchy, or any other form of government, in which the popular influence was less direct and dominant. We reprobate as much as any Owenite, or other infidel in our land, the union of church and state—we believe it would be injurious to both, in the highest degree. But how long will a community, styling itself Christian, elect as their representatives men who outrage every Christian feeling, and expose their country to the judgments of Almighty God! Let every Christian in the United States look to this.

A murderous duel, within the last month, was fought in the neighbourhood of Philadelphia, and one of the combatants was shot through the heart and died on the spot. In this duel four naval officers, of an inferior grade, were concerned, and the party killed was a citizen of Philadelphia. When information of this transaction reached our government, the Secretary of the Navy, Mr. Branch, represented it to the President, and recommended that the officers concerned should be dismissed from the service—"Let their names be stricken from the roll," was the prompt and laconick reply of President Jackson—For this noble and decisive measure, our President deserves the gratitude of every friend of virtue and humanity in the American Union. No victory that he ever won, merited the approbation and honours of his country more than this single act. It is a wreath of laurel in his civick crown that will never fade. Let the act be followed up with a few more of a like character, and the stain of blood, shed in the fashionable *murders*, called *duels*, will no longer pollute the soil of freedom.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MAY 1, 1830.

BOARD OF MISSIONS.

The period is so near at hand, when the Annual Report of the Board will be presented to the General Assembly, and through them to the churches, that we deem it unnecessary to enter into any details, at present, respecting our past operations in the Missionary cause. It may, however, be gratifying to our distant readers, to be put in possession, at this time, of a brief general statement of what has been accomplished by the Board since the 1st of May, 1829. To embrace such a statement in few words, we, therefore, remark—That the grand *results* of the operations of the Board, during the current year, are *more than double* of what they were the year preceding. Although the *number* of Missionaries, employed in the course of the year, falls a little short of *twice* the number employed in the year preceding, yet the amount of ministerial labor embraced in their commissions, and the amount of such labor actually performed, are nearly *three times* as great. The whole number of Missionaries and Agents is about one hundred and eighty, and about *four-fifths* of them have been commissioned for *one year* each.

The number of Auxiliaries has been more than doubled. These now amount to between 3 and 400. There has also been a like increase of the number of congregations, and destitute districts supplied. The pecuniary resources of the Board, embracing both the *actual payments*, and the *pledges*, which will soon be redeemed, are about twice as large as they were last year, and efforts are now making which promise a speedy increase of such resources.

A great amount of good, we have reason to believe, has also been already done, by the monthly publication of the Board. About 5000 copies of this work are now regularly distributed among the churches in nearly all the different states of the Union, and from the constant and rapid increase of our subscribers, we are encouraged to believe, that we shall be able to circulate twice this number of copies of a second volume.

The future prospects of the Board, in respect to an increase of Missionaries, are peculiarly animating and encouraging. We are now in possession of the names of nearly *thirty* well qualified men, who expect to engage in our service in the course of the ensuing six months, and more than one half of these have expressed a willingness to go to the south and southwest

Under these favorable circumstances the Board of Missions are enabled to look forward to their approaching anniversary with a degree of pleasure and confidence, which they have never before felt under similar circumstances. We have already experienced so many gracious tokens of the approbation, and favor of the Great Head of the church; and have received from a large number of important Synods, Presbyteries and Sessions, so many expressions of interest and confidence, that we cannot entertain a doubt of being hereafter sustained and encouraged by the counsels and prayers of that venerable judicatory, whose servants we are, and by the increased efforts and contributions of the churches generally.

It affords us very great pleasure to know, that the operations of kindred societies in our land have been considerably extended, and their resources increased, during the past year. Experience, therefore, shows, that all may exist, and act independently, and with great efficiency, without any injurious interferences and collisions. Our heart's desire, and prayer to God is, that they may thus continue to exist, and act, and that a divine and abundant blessing may rest upon them all.

PRESBYTERY OF NEW CASTLE, PA.

The stated meeting of this Presbytery was held at the Lacock church, in Lancaster county, on the 6th and 7th of April. On Tuesday at 12 o'clock, the opening sermon was delivered by the Rev. Robert White, to a pretty numerous and very attentive audience. In the afternoon of the same day, the Corresponding Secretary of the Board of Missions presented to the Presbytery a brief statement of the past history, present condition, and future prospects of the Board, at the close of which, the Rev. Dr. Dickey, and the Rev. Messrs. Barr and White were appointed a committee to take this statement into consideration, and report to the Presbytery such resolutions as they might think proper to be adopted. In the evening there was preaching in three or four different neighborhoods, by members of the Presbytery, and the meetings were all well attended.

On Wednesday, at 11 o'clock, A. M. agreeably to previous arrangements, the Presbytery united with the church of Lacock, in divine service, and the celebration of the Lord's supper. The sermon was preached by Mr. Wm. B. Worrell, a candidate for licensure from the Princeton Seminary, and the tables were served, and addresses delivered by three of the brethren previously appointed. The congregation was large, the services appropriate and interesting, and a remarkable stillness and solemnity were apparent throughout the whole of the exercises. The occasion, in this Presbytery, was novel, and proved to be so deeply interesting and profitable, that a resolution was subsequently adopted to administer the ordinance hereafter at every stated meeting of the Presbytery, on the second day of its sessions. It was, indeed, a precious and delightful season, both to the ministers, and private members of the church, and not a few of the spectators appeared to be deeply interested and affected.—At the close of the services, and before the congregation retired, Mr. Worrell was licensed to preach the Gospel.

In the afternoon of this day, a call was laid before Presbytery by the congregation of New Castle, for Mr. *John M. Dickey*, to become their Pastor, and also a request from the elders of the congregation of Middletown for the ordination of Mr. *Robert M'Cachran*, who has been laboring as a Missionary among them for about two years past. The call was put into the hands of Mr. Dickey, and accepted, and a meeting of the Presbytery was appointed at New Castle, early in May, for the purpose of ordaining both the gentlemen named.

During the sessions of the Presbytery, parts of trials were exhibited by several candidates for the ministry, and the usual reports from the churches on the state of religion were received. From these reports it appeared that no powerful revivals had been experienced during the past year, but that there had been a gradual increase of members, and an encouraging attention to the means of grace, and to the various objects of Christian benevolence. All the proceedings of the Presbytery were characterised by unity of sentiment, and fraternity of feeling.

The committee appointed to take into consideration the statement submitted by the Secretary of the Board of Missions, made the following report, which was unanimously adopted, viz:

Resolved, That this Presbytery regard it as a duty of the highest importance, for every minister, every church session, and every Presbytery, to act on Missionary principles in their respective spheres, to co-operate with each other in so doing, and to co-operate according to their means and opportunities with the whole church of Christ in the great cause of going into all the world and preaching the Gospel to every creature.

Resolved, That we approve of the present organization of the General Assembly's Board of Missions, and do agree to co-operate with them in Missionary efforts; and we particularly recommend to our congregations the formation of auxiliary societies on the fifty cent plan recommended by said Board.

Resolved, That the Rev. Messrs. Barr, Douglass, and Dickinson, be a Corresponding Executive Committee of Missions for the ensuing year for the northern division of our boundaries, and Rev. Dr. Magraw,

Messrs. Graham and White, be a similar committee for the southern, whose duty it shall be to superintend Missionary efforts in co-operation with the Board of Missions.

Resolved, That the Rev. J. N. C. Grier be Treasurer for the ensuing year, whose duty it shall be to hold all monies, not otherwise appropriated, at the disposal of the Executive Committee of the Board of Missions.

Resolved, That the monthly publication, edited by the Corresponding Secretaries of the Board of Missions and the Board of Education, in connexion, be, and it is recommended to the patronage of the people under our care.

The way having been thus fully prepared, the Assistant Secretary, Mr. *Robert B. Campfield, jr.* is now visiting the churches in this Presbytery, with a view of organizing them into Auxiliaries to this Board, and obtaining subscriptions and donations.

PRESBYTERY OF FAYETTEVILLE, N. C.

By a communication from Fayetteville, received a few days since, we are happy to learn, that this Presbytery, at its stated meeting last month, adopted, with great unanimity, the plan of Corresponding Executive Committees, which was published in the January number of the Reporter, and that they are "unanimously resolved to do every thing in their power to support the present measures of the Board." The Committee appointed consists of three ministers and two ruling elders, viz.—Rev. Messrs. *Colin M'Iver*, *John M'Intyre*, and *Allen M'Dougald*, Mr. *David Anderson* & Dr. *Archibald Smith*.

NEW PRESBYTERY OF OXFORD, OHIO.

We are happy to learn, from our agent in the Synod of Cincinnati, the Rev. *Wm. J. Frazer*, that the Presbytery of Oxford, at its first meeting, held a few days since, adopted resolutions of a decisive character, in favor of the Board of Missions, and the Board of Education of the General Assembly.—The plan of Corresponding Executive Committees recommended by the Board of Missions was approved by the Presbytery, and such a committee was appointed, and immediately organized, and we expect very shortly to be officially informed of their doings. Most of the congregations in this new Presbytery have already been visited by our agent, and we have reason to believe they will soon be fully organized as auxiliaries on the fifty cent plan. The members of the Presbytery have presented an example of liberality, which can scarcely fail to produce a salutary influence on the congregations. They subscribed to the Board of Missions sixty-two dollars, and to the Board of Education fifty-one. Should an equal amount be subscribed by each of the Presbyteries connected with the Assembly, nearly $6,000 might thus be secured for the Board of Missions, and $5,000 for the Board of Education.

SESSIONAL AUXILIARY OF STEUBENVILLE, O.

We have recently received a communication from the Rev. *C. C. Beatty*, containing $136 32 cts. for the Board of Missions, from the auxiliary connected with his congregation, and also the plan which has been adopted by the Session of his church, for raising funds for the Board, and for other benevolent purposes. We are so much pleased with this plan, and with the happy results which have already been realized, that we feel constrained to lay it before our readers, and to recommend it to the particular attention of the Sessions of our churches. The amount collected the present year, in the congregation of Steubenville, for Missionary purposes, is more than double of what it was last year. The reason, doubtless, is, that they have adopted a *system*, and *acted* upon it *promptly*. Let all our Sessions do the same and a great increase of pecuniary resources will be the certain consequence. If there be any of the Sessions who need assistance in the labor of collecting, let *them* select and appoint to this particular duty such private members of the church, as they may think duly qualified, and aid them by their counsels and their prayers, and the work will be done.

The plan of the above named Session is as follows.

"The Session, believing that the cause of Missions, foreign and domestic, is at once one of the most important and generally interesting charities of the present day—a cause to which this congregation have contributed liberally in time past, and to which we believe them disposed to contribute liberally hereafter, feel desirous that some regular channel may be provided, through which offerings on this subject may flow to their desired object.

"The Board of Missions of the General Assembly of the Presbyterian church having recommended the plan of Sessions becoming auxiliary societies as the most proper and efficient method of managing Missionary business by the

churches, it was resolved unanimously,

1. That this Session become auxiliary to the Board of Missions of the General Assembly.

2. That while we consider ourselves as more immediately connected with that Board which is responsible to the highest judicatory of our church, yet that our great object shall be to foster a Missionary and benevolent spirit, and to offer a channel through which may be communicated offerings to any Missionary or benevolent soc. whatsoever.

3. That in our collections, every donor shall have the liberty of directing to what object or society his or her donation shall be appropriated, the Session engaging to forward the amount as soon, and at as little expense, as possible, with the understanding however, that unless some particular direction be given as to the donation, it will be forwarded to the Board of Missions.

4. That a requisite number of collectors, either male or female, be annually appointed to call on members of the congregation and others to subscribe and pay whatever they may think proper, and that no subscription be considered binding beyond the present year, unless it be so stated by the person subscribing. That all monies paid in before the 1st of April in any year, be counted as for that year, and all after the 1st of April as belonging to the ensuing year.

5. That the Treasurer of the Session keep a separate account of such monies, subject to the order of the Session, and that on the Monday of the next ensuing communion season after the 1st of April in each year, a report be read to the congregation after public worship, of the receipts and appropriations of the past year."

REPORTS OF MISSIONARIES.

Ohio.

From the Rev. Sylvester Scovel, Harrison, Hamilton Co. Ohio, February 4th, 1830.

"Through the good hand of God upon us, I am enabled to report the labours of 7 months of the year embraced in my commission, 6 only of which have been spent in this place. Preached often on my way, and at Cincinnati, where I arrived on the 13th of July: remained one week, and then commenced efforts in my present field. The field is wide. It commences a little below the mouth of the Great Miami and extends up this river and its tributary, the Whitewater, a distance of full 15 miles, embracing a region fertile almost beyond a parallel in this country: and though 40 years ago, the red-men and wolves were undisturbed possessors here, yet now the surface is covered with improvements, villages, and a dense bustling population. This population is enterprising and intelligent, and would not suffer by a comparison, in these respects, with any similarly selected number at the east. There is however a large part of one generation here, who have grown fearfully beyond the influence of religious means. In the absence of culturing and restraining influences, they have become Infidels, Deists, and Universalists; and are exhibiting the fruits of these errors in swearing, drunkenness, gambling, sabbath-breaking, and other such like vices. Against this desolating tide a few of different denominations have stood firm under many discouragements. They have prayed for the prevalence of truth not without success. Among these are our Methodist brethren, who with their light infantry, have penetrated every vein of the country. They preponderate in numbers here and have done much good. Of our denomination, there was in my field one church scattered and feeble consisting of about 40 members. They had leagued themselves together however to pray that God would send them a minister, and when your missionary was directed into their neighbourhood, they thought their prayers were heard, and gave thanks to God.

An aged, respectable man, who had lived to see his 13 children reach the years of maturity around him, and who came from the doors of the sanctuary at the east, said, "I have wept when I looked upon my children, and thought there was no one to teach them the way of the Lord, I went into my cabin and plead and wrestled that God would remember us, and then looked up my lane to see if no one was approaching: ah, many a tear have I shed by the side of my brush-heaps when clearing my farm, and many a prayer have I there sent up for this church in the wilderness." I have heard much language of this kind. I have seen too the the tears of those who have been 5, 10, or 15 years away from the table of their Lord, and who mourned the decay of those affections which by such means were once wont to be cherished.

Influenced by such feelings the people gave us a warm reception, and have uniformly appeared studious of our comfort and usefulness. Their ef-

forts to render us contented and happy have been hitherto altogether successful. They soon began to finish their church, and though it had stood 9 years through various discouragements without door or window, and with only part of a floor, it is now inclosed, and is about to be finished and dedicated. This is the house in H. where I reside. At Lawrenceburgh, another of the places of my preaching, we have formed a church which now consists of 20 members. It is the county seat of Dearborn Co. Indiana. Our prospects here are good; far beyond our early expectations. At my other places of preaching there is nothing of special interest except that the way is opening at one of them for the speedy formation of another Church.

The attendance at stated places of worship is good and at some of them increasingly large and solemn. Let us not be forgotten in your prayers.

We are doing something in the bible cause, have formed 4 Tract Societies, in one of which the monthly distribution is commenced, 4 Sunday Schools in connexion with which are 3 flourishing Bible classes—have usually attended 2 prayer meetings each week—made about 175 family visits—attended 3 sacramental seasons—preached 99 sermons—admitted 42 to the communion of the church—baptized 7 adults and 12 infants—and travelled about 2300 miles.

Missouri.

On the 7th of December last, Mr. John F. Cowan, was appointed a Missionary to this State, with instructions to visit St. Louis, and consult with the Rev. Mr. Potts, respecting the particular field of his labours. Having been detained at Louisville for several weeks, on account of the ice in the river, he did not arrive at St. Louis until the 20th of February. On the 25th of the same month Mr. C. entered upon his Missionary labours in the congregations of Apple Creek, and Brazeu, in the counties of Cape Girardeau, and Perry. In a letter to the Cor. Sec. dated April 7th, 1830, Mr. Cowan gives the following interesting account of the fields assigned him, and of the commencement of his Missionary labours.

"During the month and 3 days, which passed from the time of my arrival at Apple Creek until I was interrupted as above stated, I preached 15 times, and rode 16 miles to fulfil another appointment which I supposed had been made, but was disappointed, and I also visited upwards of 30 families. This however is more labour than I have either intellectual or physical strength to perform, and more than I intend performing in future. The Apple Creek congregation is truly an interesting people. It is composed of emigrants from North Carolina. The church consists of 100 members. The congregation numbers from 3 to 400. Should emigration continue as it has done, it will soon be the largest church and congregation in the state of Missouri. It is now only exceeded in numbers by St. Louis church and congregation. They have subscribed from 150 to 200 dollars for the one half of my time. They have organized a Tract Society and forwarded 15 dollars for Tracts. We are also about commencing 2 Sabbath Schools, and have collected about $16 for library and School books. A female prayer meeting has also been suggested, and will no doubt be attended to.

The Brazeau church and congregation, is at present feeble. They desire the one fourth of my time, and for this object will subscribe from 50 to 100 dollars. The prospect in this place is also I think flattering. Emigration is rapidly going on. The present settlers are from North Carolina. At Brazeau, they have no meeting house, but are about to build one. This little church is in the vicinity of a considerable Catholic establishment, consisting of a college, a seminary and a monastery, and whilst from this circumstance it will labour under some difficulties, yet I hope it will shed and put forth a sufficiency of Gospel light and heat, to supersede in time the necessity of their wax candles.

From the above you will learn that the two congregations of Apple Creek and Brazeau are to have three fourths of my time. How much they will be able to raise towards my support I cannot exactly tell, but certainly betwixt 200 and 300 dollars, say 250. The other one fourth of my time, I intend labouring in 2 or 3 places in the vicinity, where in time, congregations may I think be gathered.

On Sabbath evening last your Missionary was ordained by the laying on of the hands of the Missouri Presbytery.

In conclusion your missionary would say that he feels grateful to God for sending him to his present field of labour; and also that he feels confident

that the support which you are at present affording to this people, will soon be returned with interest.

REVIVAL IN ANDOVER, ALLEGANY CO. N.Y.

At the earnest request of the congregations of Greenwood and Andover, N.Y. the Rev. Jabez Spicer was appointed on the 6th of January last, to labour in those places for 1 year, as a Missionary of this Board, to depend on the people for the principal part of his support. In a letter to the Cor. Secretary, dated March 1st, 1830, our Missionary gives the following brief account of a revival of religion in Andover.

"There has been a more pleasing work of Divine grace in Andover, than was ever before witnessed in the place. The little Church, feeling alarmed at the low state of religious feeling, the progress of vice, immorality, and false schemes of religion, deeply sensible that while Christians were slumbering the enemy was busy sowing tares, were aroused from their lethargy to use the means which God had appointed to promote vital Godliness and evangelical piety; they appointed stated meetings of the Church, which were punctually attended and spent in confessing their sins, supplicating forgiveness, and conversing upon the great and distinguishing doctrines of the Bible, which draw the parting line between the righteous and the unrenewed. God did not long leave them without an evidence of his gracious presence; meetings became more frequent and filled with anxious enquirers after truth, followed with evidence that a saving change was wrought in the hearts of some; fourteen have made a profession of their faith in Christ and united with the Presbyterian church; there are numbers more entertaining hopes, who will probably soon make a public dedication of themselves to God. There has been a remarkable soundness in the faith and clearness of understanding in the fundamental doctrines of the Bible, observable in those who have made a profession, especially when we consider how much has been done here as well as in other new settlements to prejudice the mind against the truth.

Progress of Temperance.

The cause of Temperance is rapidly gaining ground in all this region. Temperance Societies are formed in the respective towns and extending a salutary influence.

A wedding without wine.

On the 18th of February I was called upon to solemnize the marriage of Mr. H. P. to Miss L. S. in Greenwood. A large and respectable assembly were convened on the occasion, but not one drop of ardent spirits, nor even wine was admitted in the circle. The worthy bride, who has for many years been a professor of the religion of Jesus Christ, and considered by all her acquaintance eminent for piety, was earnestly solicited by a few to admit Madeira, Claret, Rosa and Flora, but she, with the decided approbation of the groom, stood firm never to be married in the presence of any such guests.

ILLINOIS.

A second quarterly report has just been received from Mr. Isaac Bennet, a Missionary of the board in White County. The labors of Mr. B. are confined principally to the congregations of Carmi, and Sharon, but he preaches occasionally in four other places. The Great Head of the church has graciously smiled upon his efforts, and much good has already been accomplished, as will appear from the following extracts from his report.

"I have met with many discouragements and some opposition, but my prospects, I think, for the most part are assuming a more favourable aspect. Our meetings in the churches and also in the world are orderly and solemn, and, with few exceptions, they are well attended. In some places of preaching the assemblies are increasing, though the excitement which was at first produced by novelty, has in a great measure subsided. This itself is a symptom, which sometimes encourages me, especially when I consider the numerous obstacles, which the people must surmount in assembling to hear the gospel—obstacles which to eastern brethren would appear insurmountable.

My plan requiring me to range so extensive a field and to preach so frequently in public, to afford a partial supply to these churches, I have not found as much leisure to visit them from house to house as I have desired; hence I am not prepared to give a definite account of the state of things in the several congregations.

Awakenings and hopeful conversions.

I stated in my first report that in one or two of our churches there were some interesting appearances of a work of grace, which has since been in some measure extending. In personal conversation I have met with about thirty,

who are under convictions and to some extent awakened. Fifteen or sixteen of these are beginning in a greater or less degree, to indulge a hope in a crucified Saviour. The most of the latter number are within the limits of the Carmi and Sharon congregations; among whom (because you assigned them to me as my principal field of labour) I have devoted my liesure time in talking from house to house.

There are some encouraging symptoms in one or two of the other little churches; but I am not so well acquainted with the state of things among them; because I have not yet found leisure to visit them in their families, my time only suffering me to go to them once a month during the week days, and then, after preaching two or three times, to return immediately to other appointments. But I purpose so to arrange matters, as to spend some time among them during the ensuing month.

The attention of the brethren of Hopewell church (40 miles west of Carmi) appears considerably excited to the subject of religion. They seem to be taking their harps down from the willows, where they were hung for two years, during which they were entirely destitute of their order of preaching. Finding at one or two of my last visits to them, that their private cabins, were not sufficient, well to accommodate the assemblies, which collected, even on a week day, (for I have no sabbaths to spend with them;) they appointed a day for convening for the purpose of erecting some kind of a house for public worship.

Utility of Tracts.

The excitement produced by the gratuitous distribution of tracts, with which I was furnished by the liberality of the Pittsburg Society, has resulted in the formation of three Societies in my field; two of which were organized previously to my first report; to which the third has since been added, and the way has been prepared for organizing two or three more, as soon as I can find leisure to devote to that object.

Sabbath Schools.

Our Sabbath School at Carmi has survived the winter without suspending its operations; but the difficulties, which it has had to encounter, have reduced the number of scholars, but we hope that it will revive again, when the favourable seasons sets in, and when we receive a supply of books sent for, which will obviate the most serious difficulties.

As the spring has arrived we purpose to attempt the organization of a school at Sharon at our next meeting; an attempt which it was not thought advisable to make during the inclemency of the winter.

Settlement of a Pastor contemplated.

As these two little churches are very weak, and now deliberating on the subject of settling a pastor, and of supporting him from their own resources, I have not yet thought it expedient to propose to them the question of becoming auxiliary to your Board of Missions, or of contributing to its funds in any way at present.

Though I believe that the people are sensible of their duty; and disposed cheerfully to contribute to the utmost of their ability, as an expression of their gratitude for that most needful and timely aid, which they have received; for which they seem deeply to feel their obligations to your Board, under the Great Head of the Church, who disposes all events.

Want of religious Intelligence.

The 7 copies of the Reporter & Register sent to us have been received by the subscribers, who appear deeply interested in them, having their expectations fully realized. I believe they are doing good among us, and hope that they will have a happy tendency to awake up these little churches, because they direct the attention of the saints to those benevolent institutions patronized by the eastern brethren. With these glorious characteristics of the age in which we live, the churches in this place have too little acquaintance. Some publication which, like this, is furnished at a very reduced price, is the only medium, through which this poor western desolation can hope now to receive that interesting intelligence respecting the movements of the church, which is necessary to remove prejudices, and to facilitate the labours of missionaries in organizing benevolent Societies. When I can find a little time to devote to it, I design to use some exertions to obtain more subscribers to this work.

The following is a summary of my labours of the last three months: travelled 728 miles—Preached 75 times—attended the Monthly Concert twice—met a small Bible class weekly—made 28 family visits—formed one Tract Society—and distributed about 1800 pages of tracts.

Ohio.

From the report of the Rev. Robert Rutherford, a Missionary in the South Eastern part of this state, dated March 15, 1830, we have selected and would commend to the special attention of all our Missionaries the following remarks on the subject of

FAMILY VISITING.

"Your Missionary humbly hopes that his family visitations, which in Salt creek, and Ebenezer, are now nearly closed, have not been without profit, and that they have been no less profitable to himself, than to those with whom he held conversation. In these visitations he was sometimes enabled to come into close contact with youth and others, and to detect and expose the illusions by which they were deceiving themselves. Some of them seemed deeply impressed, and anxious to know what they should do to be saved. Thus he was enabled, he trusts, in some instances to speak to the heart, to show the danger of delay, and to point to the remedy provided in the gospel. One principal illusion, which seemed to lull many to sleep on the lap of carnal security, was a hope, that at some future time they would devote their lives to the service of Christ. Wherever he found this false illusion and dangerous hope, he endeavoured to explain to those indulging it, the blessed hope of the gospel; that it is founded on the rock of the Redeemer's righteousness and evidenced to be genuine by a constant and uniform attendance on all the ordinances of grace, and a scrupulous adherence to all the injunctions of the gospel; and then pointed out the danger of their present hope, and affectionately exhorted them to cast it away, and to seek in Christ that grace which would inspire them with that hope which would not make them ashamed. It is this false hope which obviously blunts our keenest weapons of attack upon the sinner. Hence this should be carefully sought out and exposed. Your Missionary preached in the evening, in the neighbourhood where he had visited during the day to crowded and solemn assemblies. And here permit him to remark, and the remark perhaps may be useful to some engaged in Missionary labours, that family visitation is of the utmost importance to build up the Church of Christ, and bring out families to hear the gospel. In family visitation the Missionary may often speak to the heart and conscience. His remarks may be more familiar, and pointed, nor are they so likely to be evaded. Besides he will be enabled, in this way, to render his sermons more extensively beneficial. Since your Missionary began his family visitations, our assemblies are more full, attentive, and solemn. Praying societies have been established. In this work he had much to encourage him. Requests were frequently made by families to be visited, and on several occasions a number associated together that they might be conversed with.

Opposition to Temperance Societies abating.

"Amidst a host of opposition we have at length succeeded in forming a Temperance Society at Olive, by the name of the Olive Temperance Society, of Morgan county, Ohio. The society at present consistst of between twenty and thirty members; it is however increasing in importance and numbers. Some of its most violent opposers are beginning to occupy neutral ground. Others, who are still unfriendly to the institution, have said that they will not use ardent spirits on their farms or in their families. At Ebenezer a society has been formed. At Salt creek your Missionary has been endeavouring to prepare the way, and confidently expects that an extensive and respectable society will shortly be formed there.

In this region there is much need for a reform. The monster Intemperance has stalked abroad, hitherto, unresisted, scattering fire brands, arrows, and death, in his train. Multitudes of different ranks and ages, have become his victims, and yielded to his iron grasp. But the cause of Temperance is the Lord's. It is moved on by the arm of Omnipotence, and must prevail. All the engines set in motion against it by earth and hell, cannot stop it, or even retard its progress. The fact that it is opposed argues well. Satan is obviously alarmed for the safety of his kingdom. The votaries of inebriation are beginning to tremble for their beloved Dagon, already prostrated in some measure, before the Ark of the God of Zion. May the Lord prosper the efforts of the friends of humanity, until the streams of Temperance, issuing as it were, from the throne of Heaven, shall refresh, and cheer every part of our beloved county.

Virginia.

Extract from a quarterly report of the Rev. A. D. Montgomery, dated Danville, April 12th, 1830.

I have the pleasure to know and believe that the influence of our little

church is not confined to the village of Danville. People from 15 or 20 miles around us are frequently in the place, and often attend church, and express their desires to have preaching of the same kind, in their respective neighbourhoods. One lady who not long since spent a fortnight, remarked, "we know nothing about such preaching where I live;" and expressed an ardent desire to be where she could hear the gospel.—Another, says she, "O, how great are your privileges here, I have nothing like this in my neigbourhood." —Another when leaving the place, after attending a communion meeting, said to her friend, "Let me know when your two days meetings take place, and I will come." They reside from Danville, from 15 to 40 miles. I hope, Sir, the day is not far distant when the Lord will more powerfully visit us in in this region.

"I must again ask the assistance of the Board another twelve months. I do not ask this, because I have done great services; but because the church is yet weak, and unable, of itself, under existing circumstances to support the gospel. I will use every prudent measure to aid the views of the Board, so far as my knowledge extends. There are very few who are not members of the Church that give any thing; and some of them not able to contribute but very little. Please accept my thanks, and the thanks of my dear people, to the Board for their former kindness. May Heaven's King reward your labour of love; not only here, but wherever your Missionaries go and preach Christ.

"The remaining 50 dollars will be thankfully received, whenever convenient to the Board to send it on. I hope this year to be able to send half of the 100 dollars back again.

GEORGIA.

From Mr. *Samuel R. Talmage*, a Missionary in the western part of this state, dated April, 1830.

"I have now been laboring as a Missionary in this state for five months.—During this period, I have travelled about 1300 miles, preached 55 sermons, and visited about 150 families. I have labored about two months on the east of the Flint river, and three in the new purchase, (by this is meant the tract of land last purchased from the Indians,) between the Flint river and Chattahoochee. The New Purchase promises to be an important part of the state.—Although it has been settled only two or three years, it contains a great number of inhabitants, and there is a constant stream of population flowing in that direction from the two Carolina's, and from the older settlements of this state.

There are several circumstances which are favorable to the progress of the Gospel. One fact is, that there is very little open infidelity. Deists, Universalists and Unitarians, have not taken that bold stand in this state which they have in many others. Another encouraging circumstance is, that they are generally willing and anxious to hear the preaching of the Gospel. The travelling of 8 or 10 miles to church is no insuperable difficulty to those who reside that distance from the place of worship.

On the other hand, there are some obstacles to the spread of the Gospel in the western part of the state. The unsettled moving state of society, the deficiency of common schools, and the prevalence of strong sectarian feeling, all contribute in some measure to retard the progress of the Gospel.

In conclusion, I would observe, that the present appears to be a crisis when a few ministers of the Gospel, men of piety, zeal, and conciliating manners, might, with the blessing of God, do incalculable good in the western part of Georgia."

REPORTS OF AGENTS.

From the Rev. Wm. J. Fraser, Springfield, Clark co. Ohio, March 26th, 1830.

Under date of Jan. 30, I informed you that I was confined from my labors, as agent of the Board, by sickness. After an illness of about three weeks, I resumed my business, and have been, I hope, faithfully employed. Through snow, rain, and mud, I have travelled five hundred and ten miles, visited nearly all the churches in the Presbytery of Oxford, and such in the Presbytery of Cincinnati as were not previously in connection with the Board or with the A. M. H. I have preached forty sermons, plead the cause of the Board in a separate discourse twenty-three times, assisted in administering the Lord's supper once, held several conferences or enquiry meetings, exhorted frequently, and visited sick persons and families as often as I had time and opportunity. I have felt a strong desire to do good as a common Missionary, as I early discovered that but little money could be obtained in this field at present. There are not in the Presbytery

of Oxford more than two congregations able to support a minister of the Gospel. Most of the other churches are struggling hard to procure even a small part of a clergyman's time. They will, however, nearly all do something. My course has been to lay the plans and claims of the Board before the people; sometimes starting a subscription and directing the Session to report success to their Presbytery; at other times leaving them to choose their own method of contributing. In all cases I have advised that the Session and Presbytery be the channels of communication. In places where there are ministers, I have acted with their approbation and advice. In my excursion, I visited the churches of New Jersey, Eton, Seven Mile, Bethel, Mount Carmel, Harrison, Lawrenceburg, Rising Sun, Zoar, Vevay, Venice, Hamilton, (lower) Springfield, Unity and Pisgah. Vevay, Lawrenceburg, Harrison, Venice, Bethel, Pisgah and Bell Brook may be set down as new auxiliaries.—Some others reported as auxiliaries, were organized before the present plans of the Board were matured, and had subscribed for *one year only*. These I have re-organized on the permanent plan. I have requested the Sessions to procure all the subscribers they can for the Reporter, giving the names and address to the corresponding committee of Presbytery, and receiving returns by their order.

Another report has been received from Mr. Fraser, dated April 10th, giving an account of his visit to the Presbytery of Oxford. Some of the results of this visit are noticed in a preceding page of the present number. It may here be added, that Mr. F. obtained 15 subscribers to the Reporter, and collected $34 25 cts. from auxiliary societies, which will be noticed in the report of the Treasurer.

New York.

In the course of the last month, the Assistant Secretary of the Board, Mr. *Robert B. Campfield, Jr.* spent a few days in the city of New York, and on Long Island. He visited the congregations of Wall, Murray, and Canal streets, and the 8th congregation, and received for the Board between three and four hundred dollars. He prepared the way for the formation of an auxiliary in the Pearl street congregation, and had assurances from the Pastor, the Rev. Benjamin H. Rice, that an auxiliary should be organized early in the month of May. He also visited the congregation of Jamaica, L. I. under the pastoral care of the Rev. E. W. Crane, and received encouragement that $100 would be raised in that congregation before the meeting of the Assembly.

In the Wall street congregation there is one subscriber for $100, one for $50, one for $25, one for $20, and several for $10 and $5 a year for 10 years.

Presbytery of Concord, N. C.

A Communication has just reached us from the Rev. *R. H. Morrison*, containing the pleasing intelligence that this Presbytery, at its last stated meeting, held a few days since, "resolved, cordially, to unite with the Board of Missions, and to give it all the co-operation in their power."

A Corresponding Ex. Committee was appointed, consisting of the following persons, viz:

Rev. John Robinson, D. D. Rev. M. Wilson, D. D. Rev. Robert H. Morrison, Rev. Stephen Frontis, Rev. Henry M. Kerr, Rev. John Silliman; John Phifer, Esq. Col. Wm. S. Allison, and George Andrews, Esq.

Of this Committee the Rev. John Robinson, D.D. Concord, N. C. is Chairman, and the Rev. Robert H. Morrison, Charlotte, N. C. Cor. Sec. and Treas.

Presbytery of Erie, Pa.

By a letter received April 27th from the Rev. *Johnston Eaton*, we are gratified to learn, that this Presbytery, at its late stated meeting, resolved itself into a Cor. Ex. Committee of the Board of Missions. "The members," says our correspondent, "are very cordial in giving whatever assistance may be in their power, to the Board. Associations have been formed, in a number of our congregations, on the 50 cent plan, and we hope there will be more."

NEW AUXILIARIES.

New Jersey, Lamington; *Pa.* Northumberland, Fairview, Mount Pleasant, Sawickly; *Indiana*, Bath; *Kentucky*, Pisgah, Cynthiana.

The following auxilliaries have just been reported by our agent, the Rev. John Hudson. The particulars of his report must be deferred until the next month.

Arbans, Bethesda, WalnutHill, Hopewell, Georgetown, Frankfort, Winchester, Mount Sterling, Springfield, North Middletown, Carlisle, Maysville, Dansville, Greensbury, Montfordsville, Glasgow, Bowling Green, Russellville, Elkton, Elkton Academy, Hopkinsville, Hinton's School, Clarksville, Concord

Church, Union Church, Greenville, Mount Zion, Mount Pleasant, Bethany, Caney Fork, Augusta. Total 329.

We are gratified to learn, from the First Annual Report of the Watertown Presbytery, which has recently come to hand; that, within the bounds of this Presbytery, and the Black River Association, both of which are Auxilliary to this Board, there have recently been organized 22 Congregational Auxiliaries: viz. Watertown, Adams, Antwerp, Oxbow, Theresa, Alexandria, Champion, Rutland, Brownville, Sackets Harbour, Le Roy, Orleans, Rodman, Lorraine, Ellisburg, Lowville 1st church, Lowville 2d church, Martinsburgh, Denmark, 2d, Cape Vincent, Smithville, and North Adams. From 17 of these congregations $367,09½, have been paid into the Treasury of the Presbytery; and the returns of the rest are expected shortly. The plan of Auxiliary Associations, adopted by this Presbytery, is essentially the same as that which has been recommended to all the churches by the Board of Missions, and we are not surprised to hear from the Executive Committee the following decisive testimony respecting the excellence and efficiency of the plan: "The Committee cannot refrain from congratulating the Presbytery on the adoption of the plan they have introduced within our bounds; as they think it adapted, if carried into full effect, to call forth the physical and moral energies of our churches and congregations more extensively and successfully, than any other system heretofore employed. To realize, however; a result so desirable, great dependence, under God, must be placed upon the ministers and officers of the several churches, without whose active and even zealous co-operation, comparatively little can be done in promoting the interesting and momentous objects that lie before us."

We cannot but indulge the confident expectation that an example so truly praise worthy, and an effort so successful, will soon have its proper influence upon other Presbyteries, and prompt them to similar, and equally successful efforts in the cause of Christian benevolence.

MISSIONARY APPOINTMENTS.

Rev. Pierce Chamberlain, 12 months to the Presbytery of Erie, Pa.; Mr. G. H. Hampson, 3 months to same Presbytery.

Rev. L. B. Sullivan, 12 months to the 1st and 2d congregations, Pembroke, N. Y.

Rev. A. Rawson, 12 months to Royalton and Shelby, N. Y.

Mr. John Montgomery, for 2 months to Northumberland co. and adjacent vacancies in Northumberland Presbytery, Pa.

Mr. Robert Young, 12 months to Millersburg and East Hopewell, Holmes co. O.

Mr. John S. Galloway, 3 months to Frederick and vicinity, Md.

Mr. W. B. Worrell, 2 months to Stillwater, Sussex co. N. J.

Mr. J. W. Cunningham, 6 months to Dutch Neck, N. J.

Rev. A. B. Lawrence, 12 months to Lebanon, Wilson co. Tenn.

Mr. Wm. Carlisle, 12 months to Varrenes and Broadaway, S. C.

Mr. John W. Woodward, 3 months to the Presbytery of Watertown, N. Y.

Rev. Moses Hunter, 1 year to the congregation of Angelica, N. Y.

Rev. John McKinney, 6 months to congregation of Harmony, O.

Rev. John Hunt, 1 year to congregation of McConnelsville, Deerfield & Windsor, O.

Re-appointments.

Mr. James B. McCreary, 12 months to Lawsville and Great Bend, Susq. co. Pa.

Rev. John Rhoads, Northmoreland, Braintrim, and Windham, Luzerne co. Pa.

Rev. David Page, 12 months to Knowlesville, Orleans co. N. Y.

Rev. N. Gould, 12 months to Ellicotville, N. Y.

Rev. E. Hart, 12 months to Springfield and Elk creek, Erie co. Pa.

Mr. G. W. Warner, 12 months to Coshocton and Mill creek, O.

Rev. James Nourse, 2 months to Snow Hill, Md.

Rev. A. D. Montgomery, 12 months to Danville, Va.

Rev. Richard Brown, 1 year to congregations of Mount Hope and Congress, O.

Rev. James Cunningham, 1 year to congregations of Mary Ann, West Carlisle and Wakitomika, O.

Rev. Jacob Wolf, 1 year to congregations of Blooming Grove, Bethel and Sharon, O.

LETTERS RECEIVED.

W. W. Phillips, N.Y.; L. Ellis, N.Y.; B. Latham, O.; W. W. Williams, N.Y.; J. Spicer, N.Y.; N. Gould 2, N. Y.; J. Paine, Va.; A. B. Lawrence, Tenn.; J. Burtt, N. J.; W. McJimsey 2, N.Y.; J. L. Governeur, N.Y.; G. Duffield, Pa.; J. Bailey, N. Y.; J. S. Weaver, O.; S. Scovel, O.; W. J. Fraser, O.; W. G. Driver, Ga.; J. H. Weakley, Ala. R. Rutherford, O.; C. E. Avery, N.Y.; Elders of the Presb. church, Lawsville, Pa.; E. Fisk, N.Y.; J. McElhenny, Va.; G. Colton, N.Y.; J. D. Pickands, N.Y.; P. Dittoe, O.; B. McDowel, N. J.; Trustees of the congregation of Pembroke, N. Y.; G. W. Warner, O.; J. Montgomery, N. J.; R. B. Campfield, N. Y.; T. Davis, Tenn.; Committees of the Churches of Varennes and

Broadaway, S.C.; R. G. Lynn, O.; S. Montgomery, Pa.; J. Blythe, Ky.; W. Sickles, Ind.; C. McIver, N.C.; J. Rhoads, Pa.; H. Van Deman, O.; J.D. Stephens, St.Peters.; J. Fine 2, N.Y.; G. G.Sill, N.Y.; J.Talmage, Ga.; W. Lawrie, D. C.; D. A. Sayre, Ky.; W. Wallace, O.; W. Smith, Tenn.; J. Mc Dowel, N. J.; C. C. Beatty, O.; P. Lamar, Ga.; J. T. Ewing, Ga.; J. R. Talmage, Ga.; W. H. Williams, N. Y.; G. Spring, N. Y.; H. Safford, N.Y.; T. Barr, O.; J. W. Cunningham, N. J.; J. Montgomery, N. J.; C. Riggs, Pa.; J. S. Galloway, Pa.; E. Hart, O.; J. Smith, Pa.; J. A. Agnew, Pa.; J. F. Cowan, Missouri; W. J. Fraser, O.; G. W. Warner, O.; W. M. Colm, O.; J. Gloucester, Pa.; J. Brackenridge, Md.; J.Marshal, Ky.; J. Hunt, O.; Elders of the Church at Mount Pleasant, Pa.; J. K. Burch, Ky.; J. Eaton, Pa.; Elders of the Church of Angelica, N. Y.; M. Hunter, N. Y.; G. Colton, N. Y.; J. Reiley, O.; N. Gould, N.Y.; J. Barr, Pa.; E. D.Andrews, N.Y.; J. H. Monroe, N. Y.; J. W. Woodward, N. J.; R. Armstrong, Tenn.; S. H. Crane, Ky.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, during the month of April, 1830.

Billbrook, Ohio.	From auxiliary society, per Rev. W. J. Fraser,			$2 31
Blairsville, Pa.	From Presb. congregation West Union, per Mr. T. Davis,			22 87
	Proceeds of Missionary box kept by Mrs. S. G. R. Davis, per do.			7 14
	Donation from Mrs. S. G. R. Davis, per do.			5 74
	Avails of rags,			1 12
Bardstown, Ky.	From auxiliary society ad. per D. A. Sayre,			0 50
Cumberland co. Pa.	Donation from a friend, per Rev. G. Duffield,			20 00
Clements co. Ohio.	Collection per Rev. R. G. Lynn,			8 75
Deerfield, N. J.	From auxiliary per Rev. Mr. McFarland,			13 00
	Annual col.			4 00
Dayton, Ohio.	From auxiliary society, per Rev. W. J. Fraser,			25 00
East Liberty, Pa.	Do. S. Thompson, Tr.			35 00
Frankford, Pa.	From Juvenile Society for Indian Missions, per Rev. Mr. Biggs,			16 65
Forks of Brandywine, Pa.	From Female Missionary Society, per Rev. J. N. C. Grier,			20 00
	Do. Young Men's Missionary Society, per do.			6 00
Fairfield, N.J.	Collection in Presb. congregation, per Rev. Mr. Osborn,			26 31
Greenwich.	Annual do. do.			3 25
Huntington, Pa.	Collection do. Rev. J. Peebles,			10 62
Lambertville, N.J.	Donation from Wm. Wilson,			2 50
Lacock, Pa.	Do. Mr. Joseph Walker,			2 50
Millville, N.J.	Collection in Presb. congregation, per. Rev. J. G. Force,			5 00
Newark, Del.	Annual subscription of St. George's Church, per Mr. Samuel Bell,			10 00
New York.	From Robert Lenox, Esq. his subscription for 1830,			100 00
	Additional annual subscription from the 1st ch. per Rev. R. B. Campfield,			251 00
	Do. Irish do. Canal street, per do.			51 17
	Donation from a member of Dr. Spring's church, per do.			5 00
Ogdensburgh, N.Y.	Do. Hon. John Fine,			20 00
Oxford, Ohio.	From Corresponding Executive Committee, per Rev. J. A. Ogden,			21 00
Philadelphia, Pa.	Donation from a lady of 2d Presb. church,		14 00	
	Subscription from 2d Presb. church, per Mr. R. H. Smith,		10 50	
	Additional annual sub. from 6th Presb. church,		14 00	
	An naul sub. in 2d Psesb. church. per R. H. Smith,		4 00	
	Monthly concert collection in 12th Presb. church,		2 63	
	From a member of aux. soc. 1st Presh. church,		0 50	
	Do. do. 2d do.		0 50	
	From the "Allen Juvenile Society for doing good,"		12 00	
	From members of a Female School in the city, for the Indian Missions.		4 25	
				62 38
Pisgah, Ohio.	From auxiliary society, per Rev. W. J. Fraser,			1 50
Poland, Ohio.	Do. do. S. Thompson, Tr.			31 74
	Do. a little girl, for the Indians, per do.			0 26
Paintlick, Ky.	From auxiliary society, in part,			6 00
Reading, Pa.	Received of John McKnight, Esq. by the hands of the Rev. Dr. Ely, in behalf of 40 sub. to the 50 cent plan, procured by Dr. Ely while agent,			20 00
Schiloah, Tenn.	Subs. in Presb. congregation,			15 00
Salem.	From missionary society, per Mr. J. Davis,			28 13
Salem, N.J.	Collection in Presb. church, per Rev. Mr. Burtt,			1 50
Steubenville, O.	From aux. society, per Rev. C. C. Beatty			136 52
Troy, O.	From do. per Rev. W. J. Frazer,			2 75
Union and Doe River, Pa.	Annual subs. per Rev. A. G. Morrison,			13 50
Versailles, Ky.	From auxiliary society ad., per D. A. Sayre,			5 00
Welsh Settlement, Muskingum co. O.	Collection in congregation, per Rev. J. Culbertson,			7 00
Washington, O.	From auxiliary society, per Rev. W. J. Fraser,			6 50
Missionary Reporter,	from sundry subteribers,			65 50
	SOLOMON ALLEN, *Treasurer,*			
	No. 18, *South Third Street.*			$1099 51

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

DESIGN OF THE BOARD.

Before submitting to the Presbyteries a plan of co-operation, in the education cause, the Executive committee deem it proper to bring, distinctly into view, the design for which this board was instituted, and some of the leading principles on which its opperations are conducted.

Let it be remembered, then, that it is an institution of the *Presbyterian Church*, responsible to *her* in all its transactions; and, that it is intended to be the channel through which *she* is to put forth her *united* strength, in bringing into the plenteous, Gospel Harvest, ministerial laborers of the right spirit, and with the requsite qualifications;—that it is designed to supply the wants of the *whole* church, in its length and breadth; and, also to raise up men to bear the glad tidings of salvation to the heathen world. In aiming to accomplish these ends, the Board feels bound to notice and aid, so far as may be in its power, young men, of the right character, in *all parts* of the United States without partiality, and without a wish to change their location, or Presbyterial connexion. In calling upon any portion of our church to assist in this work, we can say, in the words of Paul to the Corinthians, 2 Cor. viii. 13.—15. "We mean not that other men be eased, and ye burdened; but by an equality, that now, at this time, your abundance may be a supply for their want, that their abundance, also, may be a supply for your want, that there may be equality: as it is written: He that had gathered much had nothing over; and he that had gathered little had no lack." In some places, there are candidates, and but small means for their support; in other places the means are ample, but the candidates are few. The Board serves as a medium, through which to attain that *equality* of which the apostle speaks, in this labour of love and work of faith.

In conformity with these views, aid is furnished according to the real wants of each beneficiary; one hundred dollars per annum, being the utmost that is allowed to any one. Every beneficiary is considered as on probation, during the whole course of his preparatory studies; and the Board witholds aid whenever the candidate appears, on good and sufficient evidence, to have become unworthy of its patronage.

The young men are not required to give bonds to refund the money expended on them, but it is confidently expected that they will, from a sense of duty, refund, whenever they shall be in circumstances to do so; that contributions to this object may be rendered as extensively useful as possible: At the same time, we deprecate the idea of involving our beneficiaries in a *debt*, which they must discharge at all events. If, when duly authorized, they go to the destitute, or engage in missionary labours; at home or abroad,—if they give themselves assiduously to the work of the ministry, the church will certainly regard their *service*, as of more importance to the interests of the Redeemer's kingdom, than the refunding of the money expended on them, while preparing to preach the gospel.

In taking up candidates, we feel bound to exercise great caution; and we hope, those who undertake to recommend them, will bear in mind, that, without care and circumspection, the funds designed for this sacred purpose, may be perverted or misapplied. Unequivocal testimonials ought to be had, to their experimental acquaintance with religion,—the religion of the Bible;—to their talents, or capacity and aptness to learn;—to their habits of industry, modesty, and sobriety;—and to their intelligent and decided attachment to the doctrines and usages of the Presbyterian church, as recognized and set forth in her Confession of Faith, Catechisms, and Form of Government.

We wish also to establish and maintain, over our benificiaries, a wakeful, but kindly supervision. This can be done, to some extent, by occasional visits from the Corresponding Secretary and General agent, and by means of Examining Committees, and other friends of the cause.

With these views, and on these principles, we hope our brethren, throughout our whole connexion, will be disposed to unite with us, in this very important business: "The harvest truly is plenteous; but the labourers are few." We submit the following

PLAN OF CO-OPERATION.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young

men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations, it may be deemed expedient to form an education society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed into Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and neutralized, by the energies and offerings of the strong? We deem it proper here to republish a few articles of the Constitution:

Art. VII. No young man shall be patronized or assisted by an auxiliary society, unless he produce a testimonial of his hopeful piety and talents, from some Presbytery, under whose care he shall have been taken.

Art. VIII. Auxiliaries may make such arrangements and selection of a seminary for the young men under their patronage, as they shall deem most eligible for the prosecution of their education whether Classical or Theological.

Art. IX. The auxiliaries shall send to the Board all the surplus funds in their hands, which may not be necessary for the accommodation of those immediately depending on them for support.

Art. X. Every auxiliary shall forward, annually, a report of its proceedings to the Board, in season to enable the Board, whose duty it shall be, to report to the General Assembly.

Art. XV. When any Presbytery has no beneficiary on its funds, it is required to forward them to the Treasurer of the Board, that the same may be appropriated.

Should the foregoing plan be adopted generally, and carried into effect with vigor and zeal, we have no fears as to the success, and usefulness of the Board.

A STRONG APPEAL.

Extract of a letter from a clergyman in the State of New York, to the Corresponding Secretary.

Rev. and Dear Sir.—You have probably heard that it has pleased the great head of the church, to grant to the people of my charge, a special effusion of his holy spirit. No one feature of this work, has awakened a deeper interest, than the ardent desire, felt by some peculiarly interesting young men, the hopeful subjects of this work, to devote themselves to the gospel ministry. A young man prosecuting the study of the law has devoted himself, and four others. My object in writing is to solicit aid for two only at present. Both of these young men give decided evidence of ardent piety, and talents to render them useful in the ministry. One of them is 22 years of age, and will be able to join the junior class next fall, in any of our colleges; and if aided by you, will do so. The other aged 19, will enter freshman, a year from the coming fall. Both these young men are destitute; both wish to enter some academy, without delay, and give themselves wholly to study. If you do grant the aid requisite, will you recommend some acade-

my? I feel solicitous that they should be in some situation, in which they may be trained up in the truth, as taught in our standards. As I expect to attend the General Assembly, I shall defer till I see you, the application in behalf of at least three more.

P.S. You will oblige me if you give an immediate answer.

This is, indeed, a touching case. Here are five young men, among the fruits of a revival, in one congregation, desirous of dedicating themselves to the service of God, in the ministry of the Gospel. But they are destitute of the means of defraying the expense of a suitable education. Can the friends of the Redeemer, who have been blessed of God, in their basket and in their store, turn away with indifference from such an appeal, while six hundred congregations in our own immediate connexion, and millions of heathen are suffering a famine of the word of the Lord—the bread of life?

A GOOD EXAMPLE.

The Presbytery of Carlisle, at its late meeting, in Chambersburg, declared itself auxiliary to the Board of Education of the General Assembly; and appointed an executive committee, consisting of two ministers and three elders, with instructions to take measures to ascertain the number of suitable young men within its limits; and to raise funds for the purpose contemplated by the Board. The Committee met, during the sessions of Presbytery, and agreed upon a Circular, to the Church Sessions, submitting to them a plan of co-operation, and urging them to a speedy and zealous attention to the subject. The Committee is composed of,

Rev. James Williamson, Hogestown, Pa.
M. L. Fullerton, Hagerstown, Md.
Mr. John Robertson, do. do.
John Brownson, Mercersburg, Pa.
Samuel Blood, Chambersburg, do.

This Presbstery comprises about *forty* congregations; should these furnish, on an avarage, $20 per annum, the amount would be $800. The last Statistical Tables, adopted and published by the General Assembly, though no reports were had from several of the churches, inform us that there are in this Presbytery, 4689 communicants. We only advert to these facts, to show what might be done. were all disposed to contribute as the Lord hath prospered them.

A VOICE FROM OHIO.

A Presbyterian minister, in the State of Ohio, applies very modestly for a little pecuniary aid, in behalf of two of his *seven sons;* both hopefully pious, and solicitous to devote themselves to the work of the gospel ministry. One of them expects to graduate next autumn, and the other is just entering upon his classical studies. Will not the Presbyteries and churches in that great and flourishing state sustain such an appeal as this? Shall a faithful laborer in the Lord's vineyard, who has raised a large family, on small means, and grown gray in the service of the church, ask in vain for asistance, in the support of these *sons of the church*, while they are preparing to preach the everlasting gospel? The Board wish to extend assistance to all applicants, whose claims appear to be good; but this will be impossible, unless funds are put at their disposal, proportionate to the number of applications.

TESTIMONIALS.

When application is made to the Board for assistance, the names, residence, age, capacity, attainments, piety, and church relation of the candidate, should be particularly specified, and well attested. The funds of the Board are a sacred deposit; and appropriations cannot be made, without full and satisfactory information, on the foregoing points.

COMMUNICATIONS AND REMITTANCES.

Communications in regard to the general concerns of the Board should be addressed, either to the Chairman of the Executive Committee, or to the Corresponding Secretary, and General Agent.

Remittances in money, should be directed to John Stille, Esq. Treasurer, Walnut street, west of 12th street, Philadelphia.

MEDIUM OF INTECOURSE.

The "Missionary Reporter and Education Register," is designed as a channel through which information may be given to our brethren, in relation to the wants of the church, and the operations of the General Assembly's Missionary and Education Boards. These two institutions are so intimately connected, that it seems highly proper that their claims should be presented *together*, to the Presbyterians of this country. We hope therefore, that some pains will be taken by pastors, and

and agents, and elders of the church, to increase the list of subscribers. The price is as moderate, as any reasonable man would desire. It barely pays its way, with our present subscription. We now publish five thousand copies; and by a little exertion, the list of subscribers might be quadrupled in a short time. We do earnestly request attention to this subject.

MILLENNIAL GLORY OF THE CHURCH.

Extract of an Address before a Missionary meeting in the city of Philiadelphia, Oct. 1828, *by Rev. Dr. Alexander.*

"One thing which must undoubtedly preceede this event, is the preparation of suitable instruments to evangelize the world. Men of the right spirit must be trained and disciplined for the service of the Lord, in sufficient numbers to bear the message of salvation to every nation under heaven. At present, therefore, it is evident that we are not prepared to carry the commission of our Lord into full effect, because the necessary instruments are wanting. But if the Great Head of the church intends that she shall achieve any thing great in promoting this glorious cause, her attention will be turned, with great earnestness, to the business of searching out, and training up young men for the ministry. This will be felt by all Christians, to be a most important and solemn duty; and no promising candidate for the sacred office, will be prevented from proceeding in his preparatory studies, for want of the means of prosecuting them. It will be a favourable sign of approaching good when the number of faithful preachers of the gospel is multiplied.—

But not only must the *number*, but the *qualifications* of ministers, also be increased. When God is about to accomplish a great work upon earth, men will be raised up, possessing the spirit of the apostles and primitive martyrs; —men who will not count their lives dear, nor be unwilling to seal their testimony with their blood, if the honour of their Lord should require such a sacrifice. Indeed, it is not reasonable to expect, that the conversion of the world will be achieved, without the shedding of blood. The grand adversary of God and man, will not relinquish his government of the world, without a struggle. Whenever the same spirit which actuated the first preachers of the Gospel, shall animate the breasts of missionaries, and when the strong holds of sin begin to fall before the spiritual weapons of the Gospel, Satan will come forth to the contest, with horrible rage; and the more, because he will know that his time is short. Know then, that as soon as ministers of the Gospel shall be multiplied, and when they shall manifest a full devotion to Christ and his kingdom, then will there be good reason to auger that the triumph of the church is near."

REPORTS TO BE FORWARDED IN SEASON

It is exceedingly desirable that the reports of Presbyteries and Auxiliary Societies, intended to furnish materials for the Annual Report of the Board to the General Assembly, should be forwarded to the Corresponding secretary, at 214 Spruce street, or 25 Sansom street, with as little delay as possible. Those commissioners to the Assembly who may be charged with reports, on the subject of education, are requested to deliver them immediately, on their arrival in the city.

Collections for the Board of Education by the Secretary and General Agent, during the months of March and Aprill. 1830.

From members 1st ch.	Alex.	D.C.	$74 62½
Sabbath School,	do.	do.	11 00
members 2d ch.	do.	do.	41 00
Collection in ch.	Georgetown,	do.	26 33
From members	do.	do.	37 50
Collection in 1st ch.	Wash.	do.	15 00
From individuals	do.	do.	86 00
do.	1st ch. Balt.	Md.	440 50
do.	2d do. do.	do.	51 43
Hon. W. Ramsey	Carlisle,	Pa.	10 00
			$793 38½
members 7th church	Philia.		39 33
do. 8th	do.	do.	110 62
do.	ch. Princeton	N. J.	13 50
do. 6th ch.	Philia.		15 00
One annual subsbriber in church of	Carlisle,	Pa.	1 50
Two do do do	Georgetowm,	D.C.	2 00
			$975 33½

ANNUAL SUBSCRIBERS OF $100.

The following persons have engaged to pay to the Board annually 100.

Daniel Montgomery, Esq. Danville, Pa. Solomon Allen, Esq. Philia. John Stille, Esq. do. Robert Ralston, Esq. do. Ezra Stiles Ely, D. D. do. J. J. Janeway, D. D. do. Rev. Horace S. Pratt, St. Mary's, Ga. Wm. Brown, Esq. Philad. Furman Leaming, do. Alexander Henry, Esq. do. George Ralston, Esq.